

# THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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## TABLE OF CONTENTS.

	PAGE
TAINE'S JACOBIN CONQUEST, by Miss B. M. CORDERY	151
CHRISTINA ROSSETTI'S PAGEANT, by T. HALL CAINE	152
BOHN'S DICTIONARY OF QUOTATIONS, by W. P. COURTNEY	152
GRANT WHITE'S ENGLAND WITHOUT AND WITHIN, by GRANT ALLEN	153
DOWDEN'S SONNETS OF SHAKESPEARE, by F. J. FURNIVALL	154
MRS. LIDDELL'S THE OTHER HALF OF THE WORLD, by the Rev. C. J. ROBINSON	154
BOSWORTH SMITH'S ROME AND CARTHAGE, by G. C. WADE	155
NEW NOVELS, &c., by W. E. HENLEY	155
CURRENT LITERATURE	156
NOTES AND NEWS	157
ORIGINAL VERSE: "TONALD SHAW, B.D."	159
MAGAZINES AND REVIEWS	159
OBITUARY: THE CHEVALIER DE CHATELAIN	159
THE DEPARTMENT OF COINS IN THE BRITISH MUSEUM	160
THE LIBRARY ASSOCIATION	160
SELECTED BOOKS	160
CORRESPONDENCE:—	
The Hittite Title of Damascus, by Prof. A. H. SAYCE;	
Jataka Stories—The Myth of the Sirens, by the	
Rev. Dr. R. MORRIS; The Revised Version of the New	
Testament, by the Rev. C. B. HUE; The Geography of	
Early England, by J. B. DAVIDSON; The Late	
Death of our Homer, by the Rev. J. HOSKYN-	
ABRAHAM	
CLARENCE AND ROEBUCK'S HANDBOOK OF THE VERTE-	161-2
BRATE FAUNA OF YORKSHIRE, by the Rev. M. G.	
WATKINS	162
THE NEW FRENCH ANTHROPOLOGICAL DICTIONARY, by	
TERRIEN DE LA COUVERIE	163
CURRENT SCIENTIFIC LITERATURE	164
OBITUARY: CAPT. POPELIN	164
NOTES OF TRAVEL	164
SCIENCE NOTES	165
PHILOLOGY NOTES	165
SCOTT'S HISTORY OF ENGLISH CHURCH ARCHITECTURE,	
by J. T. MICKLETHWAITE	166
SOME BOOKS ON ART AND ARCHAEOLOGY	167
THE ARCHAEOLOGICAL DISCOVERY AT THEBES, EGYPT,	
by Miss AMELIA B. EDWARDS	167
THE ITALIANS AND THEIR ART TREASURES, by C.	
HEATH WILSON	168
NOTES ON ART AND ARCHAEOLOGY	168

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President-Elect: SIR JOHN LUBBOCK, Bart., M.P., D.C.L., F.R.S.  
NOTICE to CONTRIBUTORS of MEMOIRS.—Authors are requested to give early notice of their intention to offer Papers.  
Information about Lodgings and other local arrangements may be obtained from the Local Secretaries, 17, Blake-street, York.  
G. GRIFFITH, Acting Secretary, York.

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SESSION 1881-2.

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Physics	Prof. THOMAS H. COKE, M.A. Edinb.
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Zoology	Prof. W. C. WILLIAMSON, F.R.S.
Botany	Brackenbury Professor, ARTHUR GAM- GEE, M.D., F.R.S.
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### IV. DEPARTMENT OF EVENING CLASSES.

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The NEXT SESSION will COMMENCE—in the Medical Department, on the 1st OCTOBER; in the Arts and Law and the Science and Engineering Departments, on the 4th OCTOBER; and in the Evening Classes Department on the 10th OCTOBER. Candidates for admission must not be under Fourteen years of age, and those under sixteen will be required to pass a Preliminary Examination in English, Arithmetic, and Elementary Latin.  
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## LITERATURE.

*Les Origines de la France contemporaine.*  
Par H. Taine. La Révolution. Tome II.—La Conquête jacobine. (Paris: Hachette.)

M. TAINE'S new volume, under the title of the Jacobin Conquest, brings his history of *Les Origines de la France contemporaine* down to May 31 and the ejection of the Girondists from the Convention. Its character is the same as that of the volume that preceded it. All the vigour of language, power of metaphor, and vivid representation of details of which he is master, M. Taine has devoted to exhibit the weaknesses and errors of the leaders of the Revolution and the crimes which accompanied the domination of the Clubs. We have exposed to us the Jacobins' love of dogmatism, their mental arrogance, their political inexperience, their indifference to what brute forces they unchained so long as by their aid they gained their immediate end. We are shown the dense ignorance of the lower classes, and their incapacity to exercise intelligently the rights which the Constitution entrusted to them; the little tenacity of will exhibited by moderate men, and the ease with which they were driven from the field of action. In no other History has been so clearly brought out the terrible state of anarchy that prevailed in greater or less degree throughout France subsequently to the fall of the throne. M. Taine takes us with him through Roland's correspondence with the administrative authorities, and shows how from every quarter of the country—east, west, south, north, and centre—came the same tale of violence, robbery, and murder.

The point of view, however, from which M. Taine writes, if never represented so forcibly before, is not new; and to our actual knowledge of the Revolution this history of the Jacobin conquest contributes exceedingly little. M. Taine has quoted the sum of authenticated murders; he does not give help to the understanding of men or events. He writes without discrimination of time; he produces effect by laying stress on whatever serves to give force to his own point of view, and leaves all else unnoticed, or in the background. He uses authorities without regard to the value of their evidence in the special case, so long as they serve his turn. Hence all men belonging to the revolutionary side, and every insurrectionary movement, are represented in a partial and one-sided light. There is on occasions gross misrepresentation; and the book is full of unexplained contradictions, some of which may pass concealed

beneath the flood of M. Taine's eloquence, but others will hardly fail to catch the attention of the most casual and ignorant reader.

M. Taine's conception of the Jacobins as a party, and of the sources of their influence, is singularly meagre and defective. He does not attempt to distinguish between the different elements of which the societies were composed, but treats a complex and, in its origin, spontaneous movement as the work of a small group of factious, unscrupulous, and designing men, encouraging pillage and murder, bent on the acquisition of power for themselves, and already deducing from the doctrine of the social contract their right to exterminate whoever did not hold the same principles as their own.

"Ainsi le dogma qui proclame la souveraineté du peuple aboutit en fait à la dictature de quelques-uns et à la proscription des autres. On est hors de la loi quand on est hors de la secte. C'est nous, les cinq ou six mille Jacobins de Paris, qui sommes le monarque légitime, le pontife infallible, et malheur aux récalcitrants ou aux tièdes, gouvernement, particuliers, clergé, noblesse, riches, négociants, indifférents, qui, par la persistance de leur opposition ou par l'incertitude de leur obéissance, oseront révoquer en doute notre indubitable droit!"

What may be conceded to be Jacobin dogma in 1793 is here represented as Jacobin dogma in 1790 and 1791. It is a common error to ascribe to parties at their first formation full-blown doctrines and distinct aims that only belonged to them at a later stage; but history, by being so written, is perverted, and just judgments rendered impossible. By the side of the men who developed into Robespierists and Hebertists stood in 1790 hundreds who never swerved from the doctrines of constitutional monarchy and the liberal theories of 1789; and, in fact, it is not till after the acceptance of the Constitution by the King in 1791 that the words Jacobins and Constitutionals can with any propriety be used in opposition. In the same way the Girondists in their character of Jacobins are made responsible for doctrines which they certainly did not hold, and which M. Taine, before the close of his book, has himself to admit that they did not hold. Brissot, Vergniaud, Gensonné, as little before as after the fall of the throne justified riots on the principle of the sovereignty of the people, or maintained that Paris, still less the Jacobins of Paris, represented France. When M. Taine comes to describe the Legislative Assembly, we find that, although the deputies were the candidates of the Clubs, the great majority were constitutional monarchists. When he comes to describe the Convention, we find that the great majority, though elected by still smaller minorities, were honest, well-intentioned men who desired the maintenance of law and order, and who had respect for human life. The contradiction is due to M. Taine's faulty representation of the Jacobin societies as mere haunts of knaves and villains, making a parade of patriotism to cover their own greed and ambition.

The truth is that M. Taine only regards the Jacobins from one point of view. He only cares to depict them as disorganisers of society. For them, as main-

tainers of principles which lie at the base of modern life, he has no sympathy. There is no answer in his pages to the question how it was that a general, such as Hoche, sincere, patriotic, and disinterested, gave encouragement to the Clubs, and made use of the inflated language in vogue in them to excite the military ardour of his troops. The causes that at every crisis enabled the more violent and extreme party to triumph are, in consequence of the narrow aim that M. Taine sets before him, but imperfectly represented. Importance is only attached to those which it suits his purpose to throw light upon. He seeks constantly to demonstrate that the democratic Constitution of 1791, which, owing to the political inexperience of all classes, gave small but active minorities opportunity of monopolising the political arena, was in the main responsible for the anarchy and tyranny of 1793 and 1794. He has nothing to say of the conspiracies of the nobles, nor of the spirit of jealousy and distrust separating each class from the next above it. He does not show how fear of foreign interference excited men's minds nearly to madness, nor how impossible was conciliation between the representatives of the old monarchy and asserters of principles of popular government. The partiality of M. Taine's mode of treating his subject is never more apparent than when he discusses the conduct of the Girondists in involving France in war. The responsibility of the war is laid entirely on them, while their conduct is deprived of its best justification by complete misrepresentation of the royal policy. Louis, M. Taine says, sought of the Powers, not physical, but moral aid—the formation of a congress outside France which would give encouragement to moderate men to rally round the throne and the laws.

"En acceptant la constitution, il avait jugé que la pratique en dévoilerait les défauts et en provoquerait la réforme. Cependant il l'observait avec scrupule, et, par intérêt autant que par conscience, il tenait sonserment à la lettre. 'L'exécution la plus exacte de la constitution, disait-il à l'un de ses ministres, est le moyen le plus sûr pour faire apercevoir à la nation les changements qu'il convient d'y faire.' En d'autres termes il comptait sur l'expérience, et, très probablement, si l'expérience n'avait pas été dérangée, son calcul eût été juste. Entre les défenseurs de l'ordre et les instigateurs du désordre, la nation eût fini par opter; elle se serait prononcée pour les magistrats contre les clubs, pour la gendarmerie contre l'émeute, pour le roi contre la populace."

Louis and Marie-Antoinette were sufficiently deluded to believe that after the meeting of a congress an agreement might be arrived at by negotiation between them and the nation; but, on this account, to assert that they did not apply to the Powers for physical support is merely playing with words. The idea was never entertained of relying merely on moral means. The plan which King and Queen incessantly urged on the Powers was the meeting of a congress with an armed force behind it. The King writes:—

"Le langage ferme et uniforme de toutes les puissances de l'Europe, appuyées d'une armée formidable, aurait les conséquences les plus heureuses, il tem, érait l'ardeur des émigrés. Les factieux seraient déconcertés, et le courage

renaîtrait parmi les bons citoyens, amis de l'ordre et de la monarchie" (*Le Comte de Fersen et la Cour de France*, i. 232).

As to the question of Louis' sincerity in relation to the Assembly of the Constitutionalists, it is not one over which it is longer possible to dispute:—"Je n'entends pas moi-même," Marie-Antoinette writes to her confidant, Fersen,

"et je suis obligée de réfléchir pour voir si c'est bien moi qui parle, mais que voulez-vous? Tout cela est nécessaire et croyez que nous serions bien plus bas encore que nous sommes, si je n'avais pas pris ce parti tout de suite; au moins gagnerons nous du temps par là, et c'est tout ce qu'il faut. Quel bonheur si je puis un jour redevenir assez pour prouver à tous ces gueux que je n'étais pas leur dupe!"

There is something painful in such revelations as this of the feelings entertained by the Queen towards men who, whatever charges she had to make against them, at least loyally and sincerely stood by the constitutional throne, and were ready to risk their lives for hers. Among the "gueux" of whom she speaks in these contemptuous terms are Barnare, the Duke de la Rochefoucauld d'Amville, and Count Louis de Narbonne, a man of whom Mortimer Terneaux asserts that he might have saved the monarchy. It is comprehensible that Marie-Antoinette should have regarded foreign aid as the one means for the restoration of order and revival of the royal authority; but can it be the serious opinion of M. Taine that a policy which relied on no party in the interior, and called on the foreigner to dictate to the nation at the sword's point, could in any case have resulted otherwise than in disaster? It is difficult to believe, and is rendered the more so by the concluding pages of his own book, where, in strange contrast with much that has gone before, he describes with what enthusiasm the country flew to arms in defence of its independence, and how faith in the Revolution and the ideas of liberty, equality, and the rights of man made of the volunteers on the frontier brave and magnanimous heroes. BERTHA M. CORDERY.

#### *A Pageant, and other Poems.* By Christina G. Rossetti. (Macmillan.)

ANYTHING sweeter or more beautiful and, at the same time, more subtly conceived than the title poem of Miss Rossetti's new volume it would be difficult to desire and unfair to expect. Those who long for something simply thought and felt, and yet informed throughout by strength and fervour, will find the "Pageant" grateful and charming. The personifications presented are the months of the year, represented half as boys and half as girls, and the dramatic element in the poem is concerned with the race of the seasons to overtake each other. Simple as the scheme is in outline, it affords opportunity for many a collateral touch of passion to which a more elaborate design might not so naturally lend itself. Even the stage directions are made the channel for the display of the closest insight into the workings of Nature, and are in themselves as poetic as anything communicated in the text. Indeed, though admirably

adapted for representation by children, the pageant would even lose something in the acting by the difficulty of conveying by action the subtle sense of natural phenomena which finds perfect expression in the unspoken prose. No ordinary methods of presentment could afford an adequate concrete realisation of the sweetness of the idea embodied in the note employed to mark the departure of March and advent of April:—

"Before March has done speaking, a voice is heard approaching, accompanied by a twittering of birds. April comes along singing, and stands outside and out of sight to finish her song."

To grasp fully by seeing it depicted the whole sense of the ordinance of Nature by which April casts forward into March the essence of her loveliness before the substance of it can yet be felt requires on the part of the observer all the instinct of the poet. In the simple note, however, the idea is projected, and stands revealed to eyes that do not of themselves penetrate that open secret of Nature; and the same observation of her inner mysteries is throughout this poem made manifest. When May arrives, "unperceived by April," she divides an armful of all sorts of flowers with her; when July comes, with a basket of many-coloured irises slung upon his shoulders, he finds that the longest day has slipped by his sister June while she slept. Than all this (done everywhere with the eye direct on Nature) the dialogue itself does not contain a more exquisite sensitiveness to change of mood. As to Miss Rossetti's especial vocation for depicting Nature's changeful aspects, it must be said, her prefatory "key-note" notwithstanding, that she is never so happy as when realising the gentler side of Nature's temper—her stillness, which the rippling of rivers or twittering of birds makes yet more still, her cloudlessness, her hopefulness and peace. With Nature's less tractable moods of mist and wind, and with her sterner heights of hill and fell, the poet displays less sympathy, and it may be doubted if, together with her love of loveliness, she could possess the gift that compasses them. This point is the worthier of remark from the clear tendency Miss Rossetti has shown, more than ever in recent years, to drop into a despondent personal tone, which, though wholly natural and unforced, is clearly somewhat pampered, even in the face of robust prompts. Such a tone as I speak of finds vent in the admirable "Ballad of Boding" (a poem full of symbol, and surpassed for truth and fervour by nothing in this volume), and in certain sonnets distinguished by strength of exceptional ascetic passion. Tenderness more true, and resignation more beautiful, nevertheless, do not find utterance in English poetry than is found in the following, which I quote from a series entitled "Monna Innominata":—

"If there be anyone can take my place  
And make you happy whom I grieve to grieve,  
Think not that I can grudge it, but believe  
I do commend you to that nobler grace,  
That readier wit than mine, that sweeter face;  
Yea, since your riches make me rich, conceive  
I too am crowned, while bridal crowns I weave,  
And thread the bridal dance with jocund pace.  
For if I did not love you, it might be  
That I should grudge you some one dear  
delight;

But since the heart is yours that was mine  
own,  
Your pleasure is my pleasure, right my right,  
Your honourable freedom makes me free,  
And you companioned I am not alone."

Surely it is a mistake to think that even "occasional" poetry that is cheerful and hopeful must, by virtue of these subjective qualities, be drawn merely from fancy; or that the poetry of which sadness is the governing constituent must of necessity be drawn from feeling. The brighter side of life has its appeal for the imagination and its profound response in the affections, though it is true that unhappiness calls the utmost powers and passions into play. It may be doubted whether Miss Rossetti is right in saying that, if the great poetess of our own day and nation had been unhappy instead of happy, she would have bequeathed to us, in lieu of the "Portuguese Sonnets," a "donna innominata" more worthy to occupy a niche beside Beatrice and Laura.

"Brandons Both," though touched with the poet's characteristic sadness, is a sweet little idyl written in a rarely musical tripping metre of which I do not remember to have met with any other example.

"Oh, fair Milly Brandon, a young maid, a fair  
maid!  
All her curls are yellow and her eyes are blue,  
And her cheeks were rosy red till a secret care  
made  
Hollow whiteness of their brightness as a care  
will do."

The interweaving of various movements in this metre is very ingenious—lending itself to a most happy variety of feeling. The slower measure of the close of the line coming after the quick beat of the opening produces a sensible effect as of certain Old-English ballads when sung. The lyrics in this volume have that mingled music, sweetness, emphasis, and condensation which should belong to all examples of pure song, whose first function is to live in the air. There is nothing better among them than the one called "Golden Silences":—

"There is silence that saith, 'Ah me!'  
There is silence that nothing saith;  
One the silence of life forlorn,  
One the silence of death;  
One is, and the other shall be.

"One we know and have known for long,  
One we know not, but we shall know,  
All we who have ever been born;  
Even so, be it so,—  
There is silence, despite a song.

"Sowing day is a silent day,  
Resting night is a silent night;  
But whoso reaps the ripened corn  
Shall shout in his delight,  
While silences vanish away."

T. HALL CAINE.

#### *A Dictionary of Quotations from the English Poets.* By Henry G. Bohn. (George Bell & Sons.)

THE venerable author of this admirable selection of the choicest passages in our national poets printed, about fourteen years ago, 500 copies of this work for presentation to his friends. Since that time four copies have been sold at public auctions, three of them for five guineas a-piece, and the other for only half-a-guinea less. Such a



marked testimony of public approbation turns the critic's office into a sinecure. All that he can do is to applaud the liberality of Mr. Bohn in reprinting for the gratification of the world at large a volume which has received such a singular mark of private approval; and to express his confident assurance that the present edition, to be obtained at the cost of a few shillings, will be scanned as eagerly and referred to as frequently as that which changed hands after the expenditure of a five-pound note.

There are about 8,000 quotations in Mr. Bohn's treasure-house of extracts, covering the five centuries from *The Canterbury Tales* to the *In Memoriam* of the Poet Laureate. They show a breadth of reading which would be remarkable even in the case of a student who had confined the reading of a long life to poetry alone. Some of the extracts are from authors whose works were much admired when Mr. Bohn first commenced collecting quotations "sixty years since," and some are from writers who could never have been popular at all. In the first rank comes Pomfret; in the second, such scribblers as Francklin and Freeman, a brace of poor tragedians. The strangest part is that the few selections from such writers, thanks to the judgment of the extractor, are almost the only lines in which they deviated into sense.

It is not difficult to discover in opening this volume which English writer has supplied the greatest number of quotations for the English market; it is the old story, "Eclipse first and the rest nowhere." Shakspeare has furnished Mr. Bohn with at least three times as many extracts as any other writer. For the honour of the second place there is a gallant contest between Pope and Byron. Butler's *Hudibras* and Young's *Night Thoughts* should be bracketed for the third place; in fifty pages taken at random from the body of the book, eighteen passages were quoted from the one and sixteen from the other.

Scarcely a subject which the reader can think of has not, owing to the compiler's extensive range of reading, one or more apposite quotation ready for his purpose. Every incident in life may be found in these pages. Life itself is the subject of nearly seven pages, and ten times as many extracts. Twenty-six pages are devoted to love and lovers, and eight more to marriage. On the "last scene of all," death, Mr. Bohn has filled about ten pages, and refers his readers to the kindred heads of grave and mourning for some more. Still, with all the care and industry of the collector, a few quotations have been omitted which we might expect to have found in their proper places. I looked under the word "Loyalty" for Butler's lines on the dial and the sun, but found them not. There is no quotation under "Lark" from Shelley's ode, and no reference under the head of "Swans" to the bird which floated double on St. Mary's lake. It is inevitable that this should be so. Did not the compiler of a book on proverbs, when he presented a copy of his volume to Queen Elizabeth, discover, to his mortification, that he had omitted the first proverb which the Queen used to him?

But it is time to stop. I can only say in conclusion that it is as difficult for a reviewer

to cease from writing about Mr. Bohn's volume as it will be for the reader to shut it when he has once opened its pages.

W. P. COURTNEY.

*England Without and Within.* By Richard Grant White. (Sampson Low.)

MEN who know both England and America almost equally well are sure to take up with some misgivings any book by an Englishman about America, or by an American about England, especially when written by a person whose acquaintance with the country he describes has been but a short one. They expect almost inevitably to find on either side much hasty misapprehension, much unreasoning prejudice, and much ungenerous criticism, which a fuller knowledge would probably have modified in a kindlier direction. It seems, indeed, as though Englishmen and Americans were destined to misunderstand one another on a short acquaintance—as though they required a long familiarity in order to recognise each other's good points.

From any such initial predisposition against England, however, Mr. Grant White is singularly free. Priding himself upon being a Yankee of the Yankees, born in the Wilderness of North-west New York, educated in New England, descended from eight generations of Anglo-American ancestors, and arbiter (as we all know) of the only real English undefiled now to be found upon the face of the earth, Mr. Grant White came to England as to the land of his forefathers, and he judges of everything English with a loving gentleness which prepossesses even the captious critic at once in his favour. The fact is, our author's prejudices are all of them almost more English than American. He has a low opinion of Irishmen, Germans, emigrants, and so-called "Americans" generally; he never prints the last-named noun, in fact, except, as we have done, in quotation marks; and he considers nobody as a real thorough-going fellow-countryman except the descendants of those English families who settled in America before the revolution. His Anglo-Saxonism is as pronounced in its way as that of Mr. Freeman himself—if Mr. Freeman will pardon us the use of that heretical, but very convenient, phrase. As our great historian scorns Scots and Welsh and Irish so utterly that he wholly excludes them from his ethnical We, so Mr. Grant White excludes from his category of true Americans everybody whose ancestors landed in America since the eighteenth century. England is thus to him the old home of the Yankee race; and all English history before the revolt of the colonies is part of the annals of his own people. Never, he tells us emphatically in his first chapter, never was he so much at home as he was in England.

To do Mr. Grant White full justice, it must be admitted that most of what he has to say is truthful, that a great deal of it is acute and subtle, and that all of it is extremely interesting. It is always pleasant to hear what a friendly critic has to say about us; it is doubly pleasant when the critic is on the whole so flattering and courteous as Mr. Grant White. Why, he even praises our hotels—a piece of international generosity

which seems really incredible to any man who has ever tried and compared the average American and English inns. If good nature, kind appreciation, and a strong determination to be satisfied and delighted with everything—including our little boxes of railway-carriages, our idle aristocracy, and our nationally disgraceful climate—if all this could soften the hearts of Englishmen to Mr. Grant White, surely his chatty, amiable, amusing book ought to be received all round with a perfect chorus of unmixed congratulation.

Nevertheless, there are some odd little points in these essays which candour can hardly permit us to pass by, for all the author's flattering salves to our collective vanity. The function of a review is to speak the truth without fear or favour; and we must not be led into abdicating our duty by the overwhelming consciousness of Mr. White's delicate and graceful compliments to the English nation. The truth is, a great deal of the book is, and must be, sadly superficial. The very title, in the vastness of its promise, reminds us somewhat too painfully of Count Smorltork's great work on England, composed after six weeks' acquaintance with our island and people. Almost every American-born man who comes to Europe can remember the time when he would have faced the task of writing on Britain within and without as easily and jauntily as Mr. Grant White; but, if he has lived a year or two in England, he has probably long outlived that facile stage, and would almost as soon dream of disputing *de omni scibili* like the Admirable Crichton. People accustomed to a relatively simple homogeneous society, with little history and few strongly marked classes, are prepared to describe the manners and habits of the English offhand, as readily as they would describe the manners and habits of the Andaman Islanders. But people who have once begun to comprehend the vast complexity of an old civilisation, with its ranks, its social classes, its civil and military organisation, its Church, its sects, its history, its ethnography, its universities, its institutions, its endless intricacies of law and procedure, would never venture upon framing all the easy generalisations which new-comers reel off so readily on the slightest hints or scraps of evidence. Just remember what a difficult thing it is to understand a single English parish, with its ecclesiastical history, its local arrangements, its manorial *status*, its infinite wheels and springs and bearings—or just try to set forth lucidly to an enquiring stranger the constitution of the University of Oxford, and then consider the value of the judgment a man is likely to pass upon England generally after a few weeks or months of residence in our midst.

Accordingly, it must be allowed that Mr. Grant White is often wrong, though more often in matters of feeling than in positive matters of fact. He himself believes that most Englishmen are disgracefully ignorant of America; but, indeed, the cases he cites seem to us natural enough, and not near so heinous as many to be observed in most educated Yankees when talking of Europe. His own little inaccuracies are just of the sort which he would seize upon at once in an Englishman speaking of America; as where

he talks of "Knole," of "Euston Street," and of "Mac Allum More." He constantly represents Englishmen as using forms of speech which are certainly not English in any grade of life—as *pok* for park, *Hi* for I, and *pound* for pound. He also makes vulgar English speakers aspirate unemphatic vowels, which is in practice never done; and such slips in a professed student of the English language are really serious. But the oddest part of the book is perhaps the exceeding thinness of its erudition. Mr. White is greatly annoyed because English people advised him to read *Kenilworth* before going to see the castle, and otherwise took it for granted that he knew very little beforehand about English history and literature. Now, it is true he knows the Elizabethan dramatists well; but he knows very little of earlier history. He himself tells his American readers, in all seriousness as somewhat of a novelty, the story of "Non Angli sed Angli;" and treats them, on the occasion of his visit to Canterbury, to a full account of the conversion of Kent. He talks naively of a portrait by Masaccio, "who preceded Raffael and even Leonardo." Again, he says, "Dugdale quotes from the record of an old trial or examination in which a certain baron of Norman descent is asked by what title he holds a certain manor; whereupon *produxit in curiam [sic] gladium suum antiquum, &c.*" This is positively the way in which so sensitive a scholar alludes to the pleas of *quo warranto* and the reply of Earl Warrenne. When a writer in the *Atlantic Monthly* discourses thus to a presumably cultivated American audience about commonplaces of traditional history, how can Englishmen avoid taking it for granted that the average Yankee really does know very little of the past in England? Fancy an English writer on America retailing for us the story of George Washington and the Indian! But there is a worse case than these in the last chapter, where we are told that Philistinism is "the unreadiness of the Saxon Athelstane developed into a social and intellectual power of inertness." Shade of Æthelstán, has it come to this, that a scholar of English history should confound your name with that of the redeless Æthelred! We hand over Mr. White at last to the tender mercies of Mr. Freeman.

Nevertheless, we must not part on bad terms with so kindly a censor. That in some points at least he has thoroughly appreciated English feeling is clear from the delightful definition which he quotes from a friend—"A gentleman in England is a man who has horses and hot-houses." Indeed, we are half ashamed of ourselves for having found it in our heart to peck at Mr. White for minor errors; and we can only make amends by advising everybody to read for himself what is at bottom a most interesting, amusing, and valuable book. If it leaves us, as before, with some passing doubts respecting the profundity and accuracy of Mr. White's scholarship, at any rate it shows him to us as a wide-minded, courteous, and great-hearted gentleman, free from all petty provincial prejudices, and no unworthy descendant of those Puritan ancestors whom he is so proud to trace to the old England of the seventeenth century.

GRANT ALLEN.

*The Sonnets of William Shakspeare.* Edited by Edward Dowden. (C. Kegan Paul & Co.)

THE latest theory of 1880 regarding Shakspeare's Sonnets was that of Mr. G. Travers Smith, of Tasmania, in the *Victorian Review* for last December, pp. 253-58.

"The secret of the Sonnets, of the one hundred and twenty-six, is simple. They were addressed to his [Shakspeare's] son. Not a son by Anne Hathaway, but to an illegitimate one by some other woman—the evidence would go to show by some woman of high rank. . . . Sonnet xxxiii. is conclusive, even if we did not know Shakspeare's love of the pun or play on a word:

'Even so, my Sun one early morn did shine  
With all triumphant splendour on my brow.'"

Absurdity of this kind, interpretation like Dr. Leo's—that "Ullorxa" in *Timon* means £5 or £3 6s. 8d.—one is safe not to find in any book by Prof. Dowden. On the contrary, what one is sure to find there is sound judgment, caution, penetration, and the outcome of study deep and wide. Naturally, therefore, as regards Shakspeare's Sonnets, Prof. Dowden is on the side of those who, from Wordsworth to Spalding, have recognised the fact that Shakspeare has spoken his heart in his Sonnets, as Spenser did in his, as Mrs. Browning in hers, as Tennyson in his *In Memoriam*. To the Dublin Professor the words of measureless love, of anguish under neglect, of the "hell of time" passed when divided from the loved friend, of the struggle between passion and conscience, which the Sonnets contain are not

"a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing"

of Shakspeare's own experience, but revelations of the spirit and nature of the Master whose disciple and apostle Prof. Dowden is.

Seeing in Daniel's *Delia* (1592) Shakspeare's model—for in that "Diction, imagery, rhymes, and, in sonnets of like form, versification, distinctly resemble those of Shakspeare"—Prof. Dowden traces "briefly the sequence of incident and feelings in the sonnets 1-126," and shows how, though divided into six or seven groups, they link on to one another, and are all addressed to the beautiful young man whom Shakspeare loved. The second division of the Sonnets, 127-152, which records Shakspeare's passion for a dark temptress, which "is a whirl of moral chaos,"

"does not exhibit alike intelligible sequence . . . it may be, no possible arrangement can educe order out of the struggles between will and judgment, between blood and reason; tumult and chaos are, perhaps, a portion of their life and being."

Nevertheless, the point of connexion between the related sonnets of this division is pointed out in the Notes, though Prof. Dowden has not been drawn as I have to Shakspeare's fine sonnet of remonstrance with his own soul, No. 146, ending with his declaration of his belief in its immortality:—

"Buy terms divine in selling hours of dross!  
Within be fed; without, be rich no more;  
So shalt thou feed on Death, that feeds on men,  
And Death once dead, there's no more dying then."

As some readers of Chaucer make a fancy picture of him from his Prologue to *The*

*Canterbury Tales*, and insist that the merri-ment of that represents his whole life, so certain readers of Shakspeare draw a fancy sketch of him from his Fourth-Period plays, and assure us that through all his life the creator of Venus, Juliet, Hamlet, Othello, is fitly typified by Prospero. The Minor Poems of Chaucer show the falsity of the picture drawn of him, and the Sonnets the untruth of the sketch that his carelessly or wilfully blind admirers make of Shakspeare. As Prof. Dowden says:—

"Shakspeare of the Sonnets is not the Shakspeare serenely victorious, infinitely charitable, wise with all wisdom of the intellect and the heart, whom we know through *The Tempest* and *King Henry VIII.* He is the Shakspeare of *Venus & Adonis* and *Romeo & Juliet*, on his way to acquire some of the dark experience of *Measure for Measure* and the bitter learning of *Troilus & Cressida*. Shakspeare's writings assure us that in the main his eye was fixed on the true ends of life; but they do not lead us to believe that he was inaccessible to temptations of the senses, the heart, and the imagination. We can only guess the frailty that accompanied such strength, the risks that attended such high powers; immense demands on life, vast arduous, and then the void hour, the deep dejection. There appears to have been a time in his life when the springs of faith and hope had almost ceased to flow, and he renewed these, not by flying from reality and life, but by driving his shafts deeper towards the centre of things."

That this view of Shakspeare is the true one, and that it gives quite a new interest to the watcher of his development through the successive periods of his work is, in my judgment, certain.

Prof. Dowden's is the only edition of Shakspeare's Sonnets with notes sufficiently full, yet not overdone. It is the best, as containing the soundest views, and most efficiently explaining the relation of the Sonnets to one another and to Shakspeare. It is admirably printed and bound, and can be unhesitatingly recommended to every student of English poetry. The only drawback to the book is the portrait, which I am bound to call miserable. It misrepresents terribly the fine Kesselstadt death-mask, the unfortunate identification of which with Shakspeare's face is due simply to the fact that a mask—doubtless of some German—was found in a little German town some thirty or forty years ago, with April 23, 1616, inside it. If only it had been an ugly mask, instead of a fine one, no human being would have thought of fixing it on Shakspeare.

F. J. FURNIVALL.

*The Other Half of the World.* By Mrs. Edward Liddell. (Strahan.)

WE have here an over-true picture of that side of the world which lies in perpetual shadow—not, indeed, wholly unrelieved by gleams of light, but yet sadly dark, and full of evil omens. One fact which the recent census has brought into prominence is the irregular distribution of our increased population. The added millions are not to be found on the country side, where they can have air to breathe and space in which to move, but in the crowded cities, where life in every sense is a harder struggle, and the conditions of existence are often of the most



dismal character. Each year increases the number of those who, with no special aptitude or desire for work, augment our urban "labouring classes." They come from all quarters, with a vague notion that good wages and easy work are to be had in London or in some other great centre of so-called "civilisation;" and, having once settled therein, they grow hopeless or careless about bettering themselves. For a few months in the year they can earn a fair livelihood and enjoy to the full the delights of the gin-palace and the cheap music-hall; but throughout the winter there seems nothing open to them but theft and beggary, and so they quickly adopt those callings and train up their children—in spite of Board schools—to walk in the same pleasant and not unprofitable paths. The growth of this half-working and potentially criminal class is a very ugly fact, which no man or woman who has the good of his fellow-countrymen at heart would wish to ignore. Mrs. Liddell's experience has chiefly lain, it would seem, in the manufacturing towns of the North, where over-competition for honest work is not so severe as in London. But even when there is no "strike" or "lock-out" to affect the condition of trade, idleness, improvidence, vice, and drunkenness are ever-present factors of misery. The shadow that rests on "the other half of the world" is none the less real because it is made by the dwellers therein. Perhaps the most hopeful element in it is that, being human in its origin, human agencies may help to dispel it.

Mrs. Liddell, by her painfully interesting book, performs a double service. First, she excites our pity, or rather our sympathy, for these dwellers "in darkness and in the shadow of death;" and then she sets forth those remedies which her own experience has proved to be most efficacious in alleviating their condition. The first section of the book is the more interesting, for the authoress possesses considerable descriptive power, and writes simply and truthfully. In fact, she is content with the paths which the incidents themselves furnish, and does not seek to exaggerate it by fine writing. The religious tone which pervades her narratives is genuine and catholic. Both she and her husband (with whom she was a fellow-worker) belong probably to what is called the "Evangelical school," but there is no narrowness or bigotry in their creed. Scepticism is not to them a matter to be denounced or simply deplored, but one which awakens their sympathies and interest; and Mrs. Liddell recognises the difficulties which beset the working classes very frankly. "In our factory towns," she observes,

"everything helps to drag the soul down. The lack of all beauty and all refinement, with their inspiring tendencies, must tell upon the mind and heart. Men may care nothing for God in the midst of Divine beauty, either of nature or art; but they will care less, if possible, where ugliness and money-making rule the day and God is hidden out of sight. And then Christianity often appears to be hollow and meaningless with most men. All the godless streets where drunkenness and unnameable sins abound, and the sound of the Great Father's name is only known in the coarse jest or foul oath—all these are peopled with so-called Christians."

And the result often is that men whose

spiritual faculties have been in some measure developed get disheartened and disgusted, and at last, out of a sort of honesty, declare their disbelief in any higher or more enduring life.

As to the remedies which Mrs. Liddell has to suggest, we cannot say that they possess much novelty. Drink is, in her opinion, the hydra which has to be attacked by every weapon that can be found. Among such must be reckoned the pledge and the guild. But these are rather reclamatory than preventive means. What is really wanted is that we should expel the lower craving by implanting a desire for something better—by infusing tastes which a habit of thrift would enable the poor to gratify, and by helping them to secure for themselves dwellings in which health may be maintained, and cleanliness, chastity, and domestic comfort placed within their reach.

CHARLES J. ROBINSON.

*Rome and Carthage: the Punic Wars.*  
"Epochs of Ancient History." By R. Bosworth Smith. (Longmans.)

THIS text-book is abridged from the author's larger volume entitled *Carthage and the Carthaginians*, a work which fully embodies all the best and latest information on the subject, and was written in the light of personal investigations on the ancient sites. Little, indeed, remains to be gleaned from any fresh researches where the work of destruction has been so complete. We must await new data from inscriptions before we can advance much farther in reconstructing the life of ancient Carthage or of its parent nation. Still, Mr. Smith's admirable description of the locality adds greatly to the interest of his chapter on the siege of Carthage. It need hardly be said that, throughout the whole of the military history of Rome, there is no period which invites separate study so much as that of the Punic Wars. Readers of the original work will be glad that the task of chronicling this epoch for school purposes has fallen to a writer who commands such minute knowledge along with such power of spirited description. Our author's style is lively and pointed to a fault; and nothing could be better suited to young students than his brilliant presentation of this grand historical tragedy.

Mr. Smith has purposely placed Carthage rather than Rome in the foreground in order to impress his readers with the greatness of Rome's rival. His narrative of the fall of the Phœnician city is coloured by strong sympathy with the vanquished, as might be expected in so enthusiastic a champion of the Semitic civilisation as the author of *Mohammed and Mohammedanism*. He not only regrets the loss of those "elements of civilisation and progress which Carthage might have transported into Europe," but he holds that the presence of a powerful rival across the sea might have mitigated some of the "worst excesses" which accompanied the erection of the Roman Empire. The Mediterranean, he says, was intended by Nature

"to be the highway of independent nations, each, perhaps, endeavouring, but each, unhappily, failing, to conquer its neighbours, in-

stead of becoming a Roman lake, connecting nations whose separate existence had been stamped out of them, and all of them controlled, assimilated, civilised—if we like to call it so—by the all-levelling power of Rome."

But Mr. Smith has a large fund of enthusiasm; and, though he does not distribute it quite impartially, he has enough and to spare for both antagonists. His chief delight, however, is in Hannibal. Of all the eulogists of the Punic chief, Mr. Smith strikes the highest note in the chorus of applause. He lauds his hero as "the foremost general of all time . . . one with whom it were scant justice to compare either Alexander or Caesar or Marlborough." None will call in question the extraordinary personal greatness exhibited in Hannibal's unshaken ascendancy over his multifarious host, and in the strength of mind which he displayed in victory as well as under defeat. But where is the positive evidence of that incomparable generalship which Mr. Smith ascribes to him—in common (we grant) with the great majority of authorities?

The Roman disasters (which made Hannibal's name so terrible as to silence all criticism) were directly due, not to his own strategy, but to the enormous blunders of the Roman commanders, combined with their hopeless inferiority in cavalry. In regard to Hannibal's motives, it seems to us that Mr. Smith ascribes too much both to his love of Carthage and to his supposed hatred of Rome. For the latter, indeed, there is no better evidence than the romantic but very improbable story of the oath administered to him by Hamilcar—a story which may well have been invented by Hannibal himself for the sake of *prestige*, like the dream in which he pretended that the gods had appeared to him to urge the expedition against Rome. His chief motive in the invasion of Italy must have been the passion for adventure and military glory, stimulated by an audacious Oriental imagination, and by something of the same wild ambition to emulate Alexander the Great which had previously impelled Pyrrhus to a similar enterprise.

GEORGE C. WARR.

#### NEW NOVELS, ETC.

*Ivy: Cousin and Bride.* By Percy Greg.  
In 3 vols. (Hurst & Blackett.)

*A Will and a Way.* By Lady Georgiana Fullerton. In 3 vols. (Bentley.)

*The Story of Helen Troy.* By the Author of "Golden Rod: an Idyl of Mount Desert." (Sampson Low.)

*One of Three.* By Jessie Fothergill. (Bentley.)

*Nanta.* By "Luigi." (Simpkin, Marshall & Co.)

*Uncle Anthony's Note-Book.* By Mary Caumont. (F. V. White & Co.)

IN *Ivy* Mr. Percy Greg is neither philosophico-satirical, as in *Across the Zodiac*, nor heroic and adventurous, as in *Errant*. He has set himself to produce a study in character and manners; and he has succeeded but badly. It is not that he is stupid, nor that he is careless or ignorant. On the contrary, he is clever and thoughtful; he knows his subject; and he has gone to work with great seriousness and determination. But the task he has

essayed is not that one for which he is best fitted. For the presentment of a more or less imaginative actuality, his hand appears to be too heavy, and his mind too positive and slow. His personages are so many tabulations of appropriate data, so many aggregations of co-ordinate facts; and their endeavour to seem human and alive is depressing. Their speech, too, is formality itself. They talk as if they had only studied style in scientific books; their sentences are correct, colourless, and monotonous, as if they were charged, not with human sentiment, but with political economy. As the story is a love-story, telling how, under very peculiar circumstances, the noble Ethart Glynne constrained himself to marry his cousin Ivy, and then refused to consummate the marriage until, after months of life in common, he had learned to love her, its interest, as may easily be imagined, is not exactly enthralling, nor its claim upon public attention very clearly made out. Mr. Greg has invented an ingenious complication to compel his Ethart into wedlock, and has imagined in the said Ethart an uncommon type; but, as far as the story proper is concerned, he has not succeeded in doing much besides. There are some clever sketches of journalistic life and character—both a good deal idealised, it may be—in *Ivy*; but the impression that the book produces is one of mingled earnestness and dulness.

The principal objection to Lady Georgiana Fullerton's new story is that it is less a novel than a tract in novel form. It is a tale of the French Revolution; and all the bad people in it are Terrorists, while all the good ones are Catholic Royalists of the first magnitude. The heroine, Mdlle. Aline des Elmes, is a young lady of great virtue and the strictest principles. She is exposed to a number of dreadful hardships, which she endures with all the constancy and propriety imaginable. Her "sorrow's crown of sorrow" is won when, to save the lives of her two beloved brothers, whom she dearly loves, she consents to become the wife of the blood-stained Terrorist, Hippolyte Parcin. The one condition she makes is that the marriage shall be solemnised according to the rites of Holy Church. A non-conforming curate is found (for Aline and her friends have nothing but disdain for priests who recognise the Revolutionary Government), and the ceremony is performed. Instantly the Terror comes to an end, and Hippolyte and his father are hurried off to Paris for trial. There Hippolyte has nightmares of grisly heads and bloody corpses; but Aline—who is all the while in love elsewhere—succeeds in saving his head from Sanson, and in persuading him that the Goddess of Reason is a mistake. Hippolyte is converted without more ado; so he goes out with Hoche into the West, and there, for allowing some Royalists to escape, he is presently shot. Afterwards, when everybody is either converted or properly punished, Aline is allowed to marry the man of her heart; and the pair settle quietly down to building hospitals and model cottages, and generally exampling their friends and neighbours. Included with "A Will and a Way" are two other stories—"The Handkerchief at the Window" and

"The Lilies of the Valley." In the first, an adaptation from a Scottish tradition, the spirit is equally pietistic. A lover perils his life to save his mistress from the Black Death; he succeeds, but the end is that she takes the veil, while he becomes a monk. "The Lilies of the Valley" is akin to the two others. I must add that all three are pleasant reading as fiction, and of unwonted merit as tracts.

*The Story of Helen Troy* is an American story. Its tone is that of high life as practised in New York; its incidents are not exciting; its characters are neither heroic nor interesting; its flavour—which is a mingled one of aesthetics, and sumptuous raiment, and alliterative poetry, and polo, and flirtation, and Gounod's songs, and extravagance, and blue china, and other attributes of rank and fashion—is as of London at second hand, an American London. The plot is not remarkably intelligible. Arthur Russell is enamoured of Helen Troy. But the beautiful and unscrupulous Blanche de Préville inveigles Arthur into a kind of attempt at flirtation, and then goes off and marries Helen's papa. After which Helen and Arthur come into fortunes and are comfortably wed, and the book's at an end. It is brightly and cleverly written, and it may be easily read.

Miss Fothergill's *One of Three* tells how the lovely and accomplished Margaret Barrington, who is "a considerable heiress," and whose "tout ensemble was charming," disguised herself as a governess and won the heart of the gifted Louis Baldwin, a young and peculiar medical man, who never told lies, and could not abide deceit of any sort; and how, after quarrelling dreadfully with the object of her affections, and refusing eligible offers for his sake, she was finally permitted to marry him. The book is loosely written throughout, and in places it is a little vulgar and skittish. It is amusing in its way, however, and it fills not three volumes, but only one.

*Nanta* is described as "A Tale." It is rather the rough draft of one, and might have been expanded into an average novel. In its present form it is both skimmed and tedious. The characters are half conceived, the incidents are half told, the plot is half made; it is a feeble little welter of brigands, duchesses, penitent peers, births, marriages, and sudden deaths. It means well, but it is only bewildering.

*Uncle Anthony's Note-Book* is a little sheaf of old-fashioned allegories and tales for the young. It is pleasantly intended, and its moral is "Be virtuous and you will be happy." It is perhaps too frankly innocent for the babes and sucklings of modern civilisation, but it should find plenty of small readers for all that. W. E. HENLEY.

#### CURRENT LITERATURE.

*The New Politicus*: a Dialogue concerning the Necessity of a National Religion. By Frank R. Y. Radcliffe. (C. Kegan Paul and Co.) It is pleasant to find that the revival of eighteenth-century ways of thinking is to be carried out all round. Mr. Radcliffe has caught the mannerism of Plato in his expository dialogues very happily, and he has employed it to set out the good old-fashioned argument for an Established Church. In a short Intro-

duction the author indicates that he wishes to convince gainsayers rather than to edify those who already agree with his results; then he recounts a conversation between a model politician, who "is not frightened by Old-World tales about religion and the gods, nor does he believe in any practical form of religion, for he is a philosopher," and Lord Bacon, who shows the politician in a vision the efficacy of religion in general in promoting victorious courage, and of Christianity in particular in promoting self-sacrifice. On the strength of these visions Lord Bacon, who, throughout the dialogue, narrated by the politician, is designated "The Stranger," preaches the doctrine that all politicians ought to cherish a traditional arrangement for enlisting enthusiasm on the side of reason. It is admitted as magnanimously as if Butler had never written that all our actions are ultimately self-regarding; and the superiority of Christianity to Humanitarianism is placed in this, that Christianity has a graduated scale of motives for men of all degrees of refinement, while Humanitarianism can only appeal to the pick of the race. It might be objected that, as a matter of fact, regulated enthusiasm cannot be commended, that sometimes there is more of it, sometimes less, and what there is of it takes now one direction and now another; forty or fifty years ago the disposable enthusiasm was almost wholly Christian, now a large, perhaps a growing, proportion is Humanitarian. This does not affect the author's argument that the Christian enthusiasm is, so far as experience goes, the most useful, and the objections from disestablishment in Ireland and from the growing discontent of the Ritualists are neatly parried. The argument would be more effective if the author could have refuted the complaint of the Ritualists that they are held to a bargain which they never made, and have developed a theory as to the position of men like Mr. Spurgeon, who certainly seems able to work and utilise a good deal of regulated enthusiasm. At first sight, every such success goes to prove that an Establishment may soon be superfluous, though there is something in Mr. Radcliffe's paradoxical contention that the distracting multiplicity of sects makes a National Establishment all the more necessary, in order that the unsectarians, who he thinks are still the majority, may have something to rally round. It should be added that the political plea for letting the Christian Establishment live as long as it can because it is useful is reinforced by a graceful and earnest statement of Pascal's plea for believing and practising the best creed that one knows on the chance that it may turn out to be true.

*The Poems of Lord Herbert of Cherbury*. Edited, with an Introduction, by John Churton Collins. (Chatto and Windus.) Lord Herbert's character and life, his position in the history of religious philosophy, his relationship as brother to George Herbert, and as poetical disciple to Donne, form sufficient justification—if such were needed—for reprinting his poems. The historical student of literature cannot but wish to reconstruct the environment of the leaders of literature, and the work of minor writers forms part of that environment. Such books as this may lie in libraries until they are needed; no reader is compelled to encumber himself with dull verses as spiritual impedimenta. Further than this in commendation of Mr. Collins' attempt to cheat oblivion of its prey we cannot go. Lord Herbert was not a poet; but he was a man of singular character and of considerable culture, a man not devoid of some talent for verse-making, who, when he wrote in verse, expressed himself as often felicitously and as often musically as a cultivated man will who is no poet. Mr. Collins's Introduction says excellently all that can be said by a literary advocate on behalf of the poems, calling



special attention to Herbert's chief claim to be remembered in the history of English poetry—his successful treatment of the *In Memoriam* stanza, which had been used previously, but perhaps less successfully, by Ben Jonson.

*English Political Leaders.*—Sir Robert Peel. By G. Barnett Smith. (Isbister.) The first thought in the mind of every reader of this biography will be that the publisher has made a judicious selection in beginning a series of memoirs of English politicians with the life of Sir Robert Peel. He was pre-eminently the "common-sense" leader of the House of Commons, and there was neither glare nor glitter in his policy. Whatever may have been said and done by disappointed friends and open foes in the past, there is now no feeling save that of respect for the motives which prompted Sir Robert Peel in his public life, and his reputation is dear to every section of his countrymen. Mr. Barnett Smith's estimate of Sir Robert Peel's character is the commonly accepted theory; he denies to Peel the highest position as a parliamentary leader and an original thinker, but concedes to him the fame of having been the "greatest member of Parliament that ever lived." It is, perhaps, idle to speculate on what would have happened had the world's course passed in a different channel, but we confess to have often mused on the probable combinations which would have taken place in the political world but for that fatal accident on Constitution Hill. In his tribute to the busy statesman's liberality towards men of poetic or artistic talent, such as Tom Hood and B. R. Haydon, the biographer dwells on the most pleasing side of Peel's private life. There is but one other name that can rival his for generosity toward distressed men of genius; we need scarcely say that we are thinking of Burke, and the assistance which he gave from far scantier means to Crabbe and James Barry. Mr. Barnett Smith has written his Life of Sir Robert Peel with commendable simplicity of style, and without any straining after effect. The occasional variations from plain narrative which he has allowed himself lead us to believe that had he acted differently the result would not have enhanced his reputation. To say that Peel must be depicted "with the homely traits of a Teniers" is not a very happy expression; nor is the statement that he possessed a "high and ample forehead, not too grand a portico," conspicuous for its good taste. We do not think that Lord Palmerston entered upon official life in the Ministry of Mr. Spencer Perceval (as Mr. Barnett Smith states on p. 7), and we object to the error in spelling on p. 36 of a Minister often referred to even in these days as a master of parliamentary forms and precedents.

*Evelina.* By Frances Burney. With an Introduction and Notes by Annie Raine Ellis. "Bohn's Novelists' Library." (Bell and Sons.) A readable, cheap, and well-annotated edition of *Evelina* is a thing to be accepted with unqualified gratitude. Nothing need be said about the book itself; the seal of a century's approbation is set on it; and we can only hope that Messrs. Bell and Mrs. Ellis will follow it up with *Cecilia* and *Camilla*—we shall not trouble them with *The Wanderer*. The editor's Introduction, though exceedingly learned and full of information, is somewhat desultory, and, we think, a little mistaken in plan. It is surely unnecessary to slay Croker over again, and to pile upon his twice-slain corpse additional victims in the shape of Lady Llanover and Mr. Hare. Mme. d'Arblay's reputation is, we can assure her editor, quite safe. There are also some odd critical statements here. Far be it from us to speak with anything but cordial appreciation of M. Charles Monselet; but to call him "the living French writer who has the

most wit at will" is a little rash. However, there is good work in the essay; and, after all, nobody need read it who does not like.

*Proceedings of the Royal Colonial Institute.* Vol. XII., 1880-81. (Sampson Low.) In the present volume are published eight papers read before the Institute during the past session, together with a very full report of the discussions thereon. Among the contributors are Sir Bartle Frere, Sir R. Temple, and Sir Alexander Galt; but for the most part the subjects of the papers, though no doubt of high interest from a colonial point of view, are hardly such as to attract much attention from the general public. Exception, however, ought, perhaps, to be made in favour of Mr. T. B. H. Berkeley's memoir on the past, present, and future of the Leeward Islands, and Mr. Thomas Archer's on the history, resources, and prospects of the promising colony of Queensland. We regret to see that there are no maps accompanying any of the papers. This, in our opinion, is a mistake, for maps, like illustrations in ordinary works, would greatly increase the interest and value of such an annual volume as this. In the year just ended the council only spent about a tenth of their income of £3,500 on publications, so that want of means need not have stood in the way of such an improvement.

*Literary Art: a Conversation.* By John Albee. (New York: Putnam's Sons.) Dr. O. W. Holmes, the late Sir Arthur Helps, and other persons have a good deal to answer for in the stimulus they have given to conversation writing, the most tedious of all literary forms in incompetent hands. Perhaps Mr. Albee will be angry with us for indicating vernacular exemplars, and prefer that we should suppose him to have followed Plato and Schelling. However this may be, his work cannot be honestly said to have made any great impression on us, or to have left us any clear idea of what he considers literary art to be. It is scholarly enough in form, but trivial in substance.

*Latter-day Teachers.* By R. A. Armstrong. (C. Kegan Paul and Co.) This is a curious and instructive little book. It consists of "pulpit lectures," and might itself make a good text for a pulpit lecture which it is no business of ours to preach here. The outlines of the lectures may, however, be indicated by saying that Mr. Armstrong's teachers are Mill, Mr. Matthew Arnold, Theodore Parker, Prof. Tyndall, and Canon Farrar; that he knows a great deal more about St. Paul than "the worthy compiler of the Acts;" and that he expresses profound grief at Mr. Arnold's relapse from his theological studies into the editing of little books of poetry.

*The Choice of Books.* By C. F. Richardson. (Sampson Low.) Hand-made paper, gilt tops, rough sides, large margins, and parchment bindings make an excellent stamp for a literary guinea, but the book's the gold for a' that. We cannot honestly say that there is much gold in Mr. Richardson, though he is most creditably minted. Snippets of quotation, strung together by commonplace comment, hardly deserve such a pretty get-up.

*Literary Style.* By W. Mathews. (Trübner.) This is a very inferior book to Dr. Mathews' *Oratory and Orators*. Every American citizen is so accustomed to public speaking that, if he be moderately laborious and well instructed, what he has to say about it must have some value. But literary style is perhaps not among the most prominent parts of the goodly heritage of an American citizen. Dr. Mathews' work is a heterogeneous collection of essays, some of which have absolutely nothing to do with the subject, while those which have something to do with it are mainly remarkable for extreme

triviality of thought, clumsiness of expression, and a very liberal use of plumes borrowed without too much acknowledgment.

*Men of Light and Leading.*—Wordsworth. By A. J. Symington. In 2 vols. (Blackie.) This is a conscientious and painstaking book which might have been comprised in one volume if the author had been less lavish of quotations from his subject's poems. Mr. Symington's criticism is well intentioned but feeble, his narrative power inconsiderable, and his sense of humour limited. But he is neither bumptious, nor affected, nor inaccurate.

*Studies of Assassination.* By Wirt Sykes. (Sampson Low.) In a ferociously seeming little book bound in black and red, with a very neat gilt dagger on the side, Mr. Sykes has told for the lovers of horrors the stories of St. Bartholomew's Day, of William the Silent, of the Gunpowder Plot, of Charlotte Corday, of Lincoln (it will be observed that the essays are rather bewilderingly named—sometimes from the victim, sometimes from the assassin, and sometimes from the event), and of Alexander II. The book is fairly written, though Mr. Sykes' statements are often contestable; but his papers do not rise above the level of a fair "headed" newspaper article.

*Myths from the Metamorphoses.* By the Rev. G. Litting. (Newman.) This is one of the many attempts to tread in the footsteps of Lamb. The book, which is in size a very small one, is considerably better than most of its kind. The insistence on the mythical-moral character of the stories ("Deucalion and Pyrrha; or, the Preservation of Piety and Innocence," "Phaethon; or, the Rashness of Youth," &c.) may be thought evidence of doubtful critical judgment; but it does not go further than the titles.

*Light Refreshment of Different Sorts.* By T. B. Heathorn. (Remington.) Capt. Heathorn's light refreshment is very light indeed, and, if the jest were not too obvious, it might be said to be not very refreshing. There is verse, prose, and drama in the book; and the author evidently has good spirits and good intentions, both of which are excellent things.

*Die Forsters und die Humboldts.* By A. Dove. (Leipzig: Duncker and Humblot.) We can recommend this little monograph, which is short, well printed, and deals in an interesting way with interesting people.

## NOTES AND NEWS.

WE hear from a Cambridge correspondent that Prof. Seeley is preparing an address on "The Study of History," to be delivered in October before the Birmingham Historical Society, of which he is the president this year. Prof. Seeley, as head of the Cambridge School of History, is known to hold opinions differing widely from those popularly entertained on his subject; and we understand that he will probably state them pretty strongly in his Birmingham address.

M. AMÉLINEAU and another French scholar have recently visited Oxford on a mission from the French Government for the purpose of examining and reporting upon the Coptic MSS. preserved in the Bodleian Library and elsewhere.

THE new edition of Mr. Maskell's *Monumenta Ritualia Ecclesiae Anglicanae*, which was originally published by Mr. William Pickering, and has long been out of print, will be issued by the Delegates of the Clarendon Press, probably about Easter next. Mr. Maskell has recently spent some weeks in Oxford examining the

treasures of the Bodleian for the purposes of the revised and enlarged re-issue of this work.

COL. LAURIE, whose work on *Our Burmese Wars and Relations with Burma* received marked appreciation last year, is about to publish another book on Burma, entitled *Ashé Pyee: the Superior Country*, setting forth the great attractions of Burma for British enterprise and commerce. The book will be issued by Messrs. W. H. Allen and Co.

MR. A. W. ROBERTSON, of whose *Catalogue of the Anderson Free Library* we were able to speak favourably last week, is at present engaged in the work of re-organising and preparing a catalogue of the Earl of Fife's library, at Duff House, Banff. This is a somewhat miscellaneous collection of more than 15,000 volumes, mostly accumulated towards the end of last century, and apparently rich in many of those rare and valuable editions which bibliophiles delight in. There is also a large collection of miscellaneous pamphlets of the Cromwellian and Restoration periods, which Mr. Robertson hopes to be able to examine in detail; and, what is not very common in a private collection, a large number of Spanish works.

MESSRS. CASSELL, PETTER, GALPIN AND CO. are about to issue an *Illustrated Universal History*, which has been in preparation for some years past. It will be published in serial form, and the first part will very shortly appear.

MR. R. H. SHEPHERD has in the press an entirely new edition (being the fifth), revised and enlarged throughout, of his *Bibliography of Ruskin*. Only 250 copies of this edition will be printed, and each copy will be numbered. Subscribers must send their names, on or before October 15, to Mr. Richard Herne Shepherd, 5 Bramerton Street, King's Road, Chelsea, S.W.

MISS PHIPSON is preparing a book on *Natural History in Shakespeare's Time*.

A WORK by the late Prof. W. B. Hodgson, of Edinburgh, entitled *Errors in the Use of English*, will be published almost immediately. It gives numerous examples, from contemporary literature, of the misuse of particular words, and of offences against grammatical concord and rhetorical arrangement. A memoir of Prof. Hodgson by Prof. Meiklejohn, of St. Andrews, is also in preparation, and will contain extracts from the correspondence between the deceased and many British and foreign notabilities.

MRS. MACQUOID has a new story in the press, entitled *Little Fyfe*, which will be shortly published by Messrs. Hurst and Blackett.

MESSRS. JAMES NISBET AND CO. are preparing for the press a new work by the Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem, author of *Palestine Re-peopled*, &c., to be called *Palestine Explored*. It will contain the result of his own most recent discoveries touching the manners and customs of the people, and also an account of the recent investigations of the Palestine Exploration Fund.

MESSRS. MACMILLAN have now ready the fourteenth part of Grove's *Dictionary of Music*, from "Richter" to "Schobelechner."

THE last addition to the Rolls Series is the third volume of the *Calendar of Home Office Papers of the Reign of George III.*, edited by Mr. R. A. Roberts. It carries forward the Calendar for three years, from 1770 to the end of 1772, on the plan originally laid down by Mr. Redington, the editor of the previous volumes.

MR. WILLIAM ANDREWS, honorary secretary of the Hull Literary Club, will commence at an early date, in the *Ashton Reporter*, a series of papers dealing with local popular antiquities,

under the title of "Gleanings of Lancashire Lore."

WE are glad to hear that a movement is on foot to establish a local literary publication under the title of the *Yorkshire Magazine*.

WE learn from the *Manchester Guardian* that the Rev. Edmund Hogan, S.J., of Dublin, is about to publish a *Description of Ireland and of the Power of Irishmen*, written by Laurence Nowell, and now in the British Museum. This Nowell, who died about 1576, was a son of John Nowell, of Whalley, and brother of the famous Dean of St. Paul's. He was himself Dean of Lichfield, and a man of some mark in the Church, although now better remembered as a profound scholar and one of the great restorers of Anglo-Saxon learning. Many of his collections are among the Cottonian MSS. The account of Ireland will be copiously annotated, and is one of a series which Father Hogan is bringing out relating to the civil and ecclesiastical history of Ireland. These will include *Ibernia Ignatiana*, 1607-50; Haynes's *Observations on the State of Ireland in 1600*; and *Manners and Customs of the Irish in the Sixteenth Century*.

A MEMBER of the Browning Society estimates the total number of lines written by Mr. Browning at about 97,000, something like a fourth less than Shakspeare is calculated to have written.

THE annual volume, now in the press, of the Royal Historical and Archaeological Association of Ireland will be *The Destruction of the Bruiden da Derga*, one of the most ancient Irish historical tales of the pre-Christian period. The editor is Mr. W. M. Henessey, who has also supplied a translation and notes. The two last productions of the indefatigable secretary of this association, the Rev. James Graves, are *The Church and Shrine of Saint Manchán* and *A Brief Memoir of the Lady Elizabeth Fitzgerald, known as the Fair Geraldine*. Of both of these the impression is limited to fifty copies, at half-a-guinea; and application should be made to the author, Stonyford, Co. Kilkenny.

MESSRS. SAMPSON LOW, MARSTON AND CO. have sent us the three latest additions to their series of "Standard Novels," published uniformly in small post octavo at six shillings. These are *Mary Marston and Guild Court*, by George MacDonald; and *A Sailor's Sweetheart*, by W. Clark Russell. Mr. MacDonald, no doubt, has his own circle of readers; but for our part we have derived more pleasure from a re-perusal of *A Sailor's Sweetheart*, which is one of the best examples of the interest which our modern Marryat of the commercial navy is able to arouse by simple narrative told in his own simple style.

THE ancient documents of Wells Cathedral have recently been overhauled by Mr. W. De Gray Birch, Keeper of the Charters in the British Museum; and Canon Bernard has just made the following report to the Dean and Chapter:—

"Many of the documents contain important notices of historical and political events, both general and local; records of matters of the highest value in relation to the history of the revenues and fabric of the cathedral; and instances of great interest to the student of church and monastic antiquities, palaeography, manners and customs, and topography. Many also have been exposed to damp and dust for so long a period that they have become seriously injured and mutilated."

ON the occasion of the Queen's visit to Edinburgh, the honour of knighthood will be conferred on Mr. Boyd, Lord Provost of Edinburgh, and on Mr. Collins, late Lord Provost of Glasgow, both of whom are publishers.

LAST week we reported the opening of the

free library presented by Sir John Anderson to the Aberdeenshire town of Woodside. We now hear that Mr. Gilstrap, of Firnham Park, Bury St. Edmunds, has offered a similar gift to his native town of Newark. He proposes to build a free library, furnish it with books, endow it for the maintenance of a custodian, and hand it over to the Town Council under the Free Libraries Act, stipulating only that it shall be so managed as to give the greatest benefit to the greatest number, and desiring that no political or sectarian objects should be promoted. In these days, when primary education is provided for out of the rates, we can conceive no object more appropriate for the satisfaction of local munificence than the foundation of libraries, which ratepayers are unwilling to establish at their own charge.

THE diocesan synod of New South Wales have passed a resolution that the Revised Version of the New Testament be not used until sanctioned by the bishop; but several of the clergy have already adopted its use on their own responsibility.

THERE are no less than four editions of the new *Encyclopædia Britannica* in the United States, says the *Boston Literary World*:—

"(1) The original Edinburgh edition, bearing the imprint of the Blacks; (2) The American importation, bearing the imprint of Little, Brown and Co., which, with that exception, is precisely the same as Black's, the sheets being brought over and bound here—9 dols. a volume; (3) J. M. Stoddart and Co.'s reprint, Philadelphia, which is a reprint in fact, but a very fair one—5 dols. a volume; and (4) An American edition, printed by authority from the original plates, but on a lighter paper, and with narrower margins, so bringing the price down to 5 dols., in competition with Stoddart's. For our own use, if we had to buy, we should prefer No. 4 to No. 3, but No. 3 to either No. 2 or No. 1."

WE take the following from the *New York Critic*:—Walt Whitman has just returned from a trip to Long Island, on which he was accompanied by Dr. R. M. Bucke, of Ontario, who is engaged upon a Life of the "good gray poet." The title of the book will be *Walt Whitman: a Study*. It will be illustrated with a picture of the poet's birthplace and an etched portrait, and will probably be published in the spring of 1882. The book will be divided into two parts, one biographical, the other critical. Walt Whitman's poems will soon have the recognition of a well-known publishing house. Messrs. James R. Osgood and Co., of Boston, will publish *Leaves of Grass* without any expurgations, the author having made this a condition of his contract. The book will contain many new poems, and will for the first time fulfil what Walt Whitman says has been for years his main object in relation to the publication of his works—namely, "completeness and relative proportion."

IN advance of the news, apparently, of Dr. John Hill Burton's death, Mr. Tripple, of Philadelphia, announces a limited facsimile reprint of the first edition of his *Book-hunter*, with an added Index, to be issued in September.

MESSRS. J. AND R. OSGOOD, of Boston, will publish early in September, as a holiday gift-book, Owen Meredith's *Lucile*, in large octavo, with upwards of 160 wood-engravings after designs by prominent American artists.

IT is stated that Tourgenieff, the great Russian novelist, has tried his hand at writing some children's stories, which may be expected to appear by Christmas.

M. A. BARDOUX, formerly Minister of Public Instruction, and the ill-fated proposer of "scrutin de liste," has published (Paris: Calmann Lévy) a work entitled *Le Comte de Montlosier et la Gallicanisme*, which throws much



light upon French history in the beginning of the present century.

THE publication of the *Memoirs of Barras*, which we announced some weeks ago, has been postponed for the present. At the same time, it is stated that the work will consist of four, instead of eight, volumes.

RUDOLPH AND KLEMM, publishers at Zürich, have begun the issue of an "English Library," which will contain standard works by English and American writers. The following have already appeared:—Mark Twain's *Sketches*; *The Lay of the Last Minstrel*; *She Stoops to Conquer*; and Marlowe's *Tragical History of Doctor Faustus*. The price of each volume, in paper, is only fifty centimes.

It is stated by the *Opinione* that an Italian translation of the present Pope's original compositions in Latin verse has been prepared by Pietro Silorata, and will shortly be published in Rome. It is well known that Leo XIII. is a sound and elegant scholar, and it seems a pity that his Latin verses should be presented to the world in the diluted shape of a translation. Let this version be executed with the greatest amount of skill that can be imagined, still it will necessarily fail to convey to scholars any idea of the precise skill with which the author of the original can wield the Latin tongue.

Das Magazin für die Literatur des In- und Auslandes, which claims to be the oldest literary Review in Germany, having been founded in 1832, will be from October next the recognised organ of the Allgemeiner deutscher Schriftstellerverband, or association of German authors.

THE Heraldisch-sphragistische Ausstellung, or heraldic exhibition, which we have already announced, is fixed to be held in Berlin during the months of April and May of next year, under the presidency of Prince Karl, brother of the Emperor. The organiser of the undertaking is Count von Stillfried-Alcantara, grand master of the ceremonies at the German Court.

THE congress of learned societies which will be held at the Sorbonne next year has issued its programme of fifteen subjects for discussion. Among these, according to the *Revue critique*, are the following, for the treatment of all of which appeal must be made to original documents:—the origin, object, and development of pilgrimages prior to the sixteenth century; the organisation of guilds in France, also prior to the sixteenth century; the state of primary instruction in France before 1789.

WE have received the first number of a new French weekly paper, *La Révolution: Revue politique, scientifique, et littéraire*. The editor is M. Albert Regnard, who lived in England during the last ten years. The several subjects are treated with much knowledge. The paper opens with a series of articles entitled "La Vérité sur l'Irlande."

*Erratum*.—In the review of Prof. Paley's *Bibliographia Græca* in last week's ACADEMY, on p. 143, col. 3, line 5, for "Aristotle" read "Aristarkhos."

# ORIGINAL VERSE.

TONALD SHAW, B.D.

(Suggested by Dr. Cunningham's speech in the General Assembly of the Church of Scotland on "An Educated Ministry.")

My name is Tonalnd Shaw, and I come from Loch-inva,  
For my knowledge of ta Greek well known in  
Embro College;  
I am Tonalnd Shaw, B.D., and ta good Professor B.  
Said no student could excel Tonalnd Shaw in  
general knowledge.

I've been licensed for three years, and begin to  
have my fears  
That I've wasted too much time on my college  
education;  
For ta people nowadays choose ta candidate who  
brays  
Like Balaam's ass, or roars like ta genuine bulle  
of Bashan.

My cousin, Shon McCall, who never knew no Greek  
at all,  
Was called ta other day to ta parish of Glen-  
heather;  
For Shon thumps ta Bible well, and dwells largely  
upon hell  
As ta verra hottest place in ta verra coldest  
weather.  
Though Shon knew no Greek at all when a student  
at ta hall,  
Shon could put ta heavy stone and could throw  
ta heavy hammer;  
He could play ta pipes and sing, and could tance  
ta Highland fling,  
But he wass an awful dunce at ta Greek and  
Hebrew grammar.

I was asked to preach one day in ta parish of Glen-  
strae,  
And I preached a fine discourse, and I made a  
good impression,  
And I thought my chances sure until dominie  
McClure  
Said Tonalnd Shaw had doubts apout ta West-  
munster Confession;  
That ta great Professor Smuth, who said Moses  
wass a muth,  
Thought Tonalnd would be sure to make a splen-  
did reputation;  
That ta learned Doctor Crieff, of all heretics ta  
chief,  
Said "Shame that Tonalnd Shaw should not have  
a congregation."

So they thought I wass not sound, and when  
election day came round  
They chose Shon Grant who wore ta spotless tie  
and collar;  
Though ta factor of ta laird to ta tenantry declared  
They should vote for Tonalnd Shaw, ta shentle-  
man and scholar.  
But Macleod of Balmaquhair said he did not like  
long hair,  
That I did not preach at all, but behaved like a  
playactor;  
And his daughter and his wife said that not in all  
their life  
Had they heard a man like Grant, and they  
wushed to spite ta factor.

They should all deplore ta day they took patronage  
away  
From ta men of common-sense and ta men of  
education;  
But they wushed to dish ta Frees, and confound ta  
great U.P.'s,  
And they dishd poor Tonalnd Shaw and ta Zion  
of ta nation.  
For I'm not so verra sure that our Zion is more  
pure  
Than it wass in ta old times when ta patron  
chose ta pastor;  
What a shame that Tonalnd Shaw should herd  
sheep in Lochinva;  
To lose such men as Tonalnd is a national disaster.  
TONALND SHAW, B.D.

# MAGAZINES AND REVIEWS.

THE *Revista de Ciencias Históricas* for June and July concludes the historical notes on the Dukedom and Principality of Gerona by Julian de Chiá. A short biography of all who have borne the titles of Prince or Princess of the Asturias and Gerona, and many interesting notices from original documents, are inserted, especially two letters of Philip II. to the Jurados of Gerona announcing the arrest and the death of Don Carlos. A chapter from a forthcoming work by J. Coroleu, on the "Superstitions of Humanity," treats of those of the Greeks in classical authors. The continuation

of the Life of Felipe de Malla, by F. de Boñarull, maintains its interest, dealing with the close of the great Papal schism. Padre Fita terminates his most valuable "Suplementos" to Larramendi's dictionary, supplied by Frere José de Maria. He also mentions some Basque MS. dictionaries in possession of Padre Arana, one of which contains 34,083 words. C. D. Bazan announces the discovery of a Keltiberian town at Valderebollo, between Brihuega and Cifuentes; numerous Keltiberian coins and vast heaps of débris show the site of a city of some importance. Lastly, there is an excellent article, with engravings and translations, by F. Codera y Zaidin, on the Arabic coins of Tortosa at the beginning of the twelfth century, forming the most authentic history of this petty Moorish kingdom.

THE September number of *Harper's Magazine* will include illustrated papers on "The English at the Sea-side," by W. H. Ridering, and on "Summering among the Thousand Isles" (of the St. Lawrence). Among the illustrations to the latter is a portrait of Dr. J. G. Holland, the editor of *Scribner's*, whose summer residence occupies one of these islands—a pleasant example of the amity of the rival magazines. Two other illustrated papers are of special art interest, "The Girls' Sketching Camp," and on "The Framing and Hanging of Pictures."

THE September number of the *Journal of Education* will contain complete time-tables of eighteen principal English public schools; and also of a French Lycée and a German Gymnasium. From these it appears that the hours (including preparation) of secondary schools in England, Germany, and France are in the ratio of four, six, and seven. In this calculation no account is taken of the holidays, which are at least twice as long in England as on the Continent.

# OBITUARY.

THE CHEVALIER DE CHATELAIN.

BORN in Paris in the first year of the present century, the Chevalier de Chatelain, whose death took place on August 15, formed one of a group of which Victor Hugo and Louis Blanc have been prominent figures. Of his earlier life in France but little is known; he was imprisoned for some political offence, probably connected with the press; his property was confiscated, and he was forced to fly to England, where he remained ever since, occupying himself in literary pursuits. He always adhered to the strong political views which led to his quitting France, and this made it undesirable for him to return to his native land during the Empire. He strongly approved of the expulsion of the Jesuits, and his works abound with vigorous expressions of political feeling. A very curious prediction is found in a work of his, entitled *Ronces et Chardons, à propos of the reign of Louis-Philippe*, who came to the throne in 1830, and abdicated in 1848. We present it in its English form, as translated by the late M<sup>me</sup>. de Chatelain:—

"When the second Empire shall in Paris prevail  
(Alack! 'tis no merry conceit),  
Only eighteen short years shall his prayers avail  
To keep him upright on his feet.  
So says in clear tones in his conjuring book  
Nostradamus the great, and 'tis there you must  
look."

Louis-Philippe was born in 1773, and married in 1809. The figures of both these dates added together give eighteen—the number of years that he reigned. The literary work which brought him the most fame is his translations from English poets into French, such as *The Canterbury Tales*, *Macbeth*, *Hamlet*, and the *Winter's Tale*. His *Beautés de la Poésie anglaise*, in five volumes, contains over 1,000 poems

from Chaucer to Tennyson and Swinburne translated into French. He frequently contributed verses to the newspapers and magazines, and at one time acted as musical critic on one of the journals.

In 1843 he married Miss Clara de Pontigny, whose acquaintance he made in connexion with the translation of some of his poems into English. Few marriages have been so happy as this; and it may be remembered that they were, on one occasion, the recipients of the celebrated Dunmow sitch of bacon. After thirty-three years together, his adored wife was taken from him, and was buried, in 1876, at Lyndhurst, in the New Forest, a favourite spot of both—in former days they had often explored the woods together. After this, his health gradually gave way, and for the last eleven months he had been confined to his bed. He very quietly breathed his last, looking forward with confidence and happiness to the prospect of rejoining his wife, by whose side he was buried, at his own request, on the 22nd inst.

#### THE DEPARTMENT OF COINS IN THE BRITISH MUSEUM.

THE most difficult conviction to bring home to the curators of museums is that of the necessity of catalogues. It is not enough to acquire, arrange, and guard collections; it is also incumbent on those in charge of them to publish their contents. Half the value of a collection is lost by the want of a catalogue, which in many cases serves the purposes of ocular inspection, and in all cases makes the collection to some extent serviceable to students at a distance. The British Museum, though considerably in advance of foreign collections, is still very deficient in catalogues. It is true the great Library Catalogue is at last in progress, and the MS. department has just brought out a thick Index of Additions. The Egyptian and Assyrian department, however, is seriously behindhand in this respect, and the department of Mediaeval Antiquities has nothing to show of the kind. Greek and Roman Antiquities are much better treated; but the department which stands far at the head in point of publication is the Medal Room. It is true this pre-eminence is of quite recent date. There were no catalogues when Mr. R. S. Poole was made Keeper of Coins eleven years ago; but during his reign immense activity has been displayed, and eighteen volumes of catalogues are now published, or in the press, or in progress, exclusive of three guides.

Of these eighteen volumes, eight belong to the Greek series. Five of these are published—(i.) Italy, (ii.) Sicily, (iii.) Thrace, (iv.) Seleucids, (v.) Macedon—and are the work of Mr. Poole himself and his colleagues, Mr. B. V. Head and Mr. Percy Gardner; the sixth, containing the Coins of the Ptolemies, by Mr. Poole, is now in the press; and the seventh and eighth, on Thessaly and Boeotia, respectively by Mr. Gardner and Mr. Head, are in progress.

The Catalogue of Oriental Coins, by Mr. Stanley Lane-Poole, is even further advanced. Six volumes—(i.) Eastern Khaleefehs, (ii.) the early Mohammadan Dynasties, (iii.) the Houses of Seljuok, Urtuk, and Ayyoob, (iv.) the Coinage of Egypt, (v.) the Coins of the Moors in Africa and Spain, (vi.) the Coins of the Mongols—are now published; the seventh, containing the Coinage of Bukhara from the time of Tamerlane to the present day, is in the press; and the eighth, the Coins of the Turks, is in preparation. Of the Roman Catalogue, one volume, by Mr. Grueber, on the Medallions, is published, and another is preparing. The Mediaeval collection has not yet been attacked; but the Chinese Catalogue, which will probably

extend to three volumes, has been committed to the charge of M. Terrien de la Couperie, who is now at work upon the first volume.

Beside these volumes, which describe the treasures of the national collection with a fullness and to an extent which is not approached in any foreign museum, the department of Coins has issued guides to the exhibition of coins and medals in electrotype which has lately been added to the attractions of the long gallery of the King's Library. Mr. Head's guide to the Greek coins there exhibited was so popular that the edition was exhausted in less than a year; and of the second edition, which is to contain seventy autotype photographic plates of 800 coins, in ten issues, the first issue, which appeared in June, was out of print by August 1. The other two guides have only just been published: one is Mr. Grueber's guide to the exhibition of English medals from Edward VI. to the Battle of Waterloo; and the other, Mr. Keary's guide to the Italian medals of the fifteenth and sixteenth centuries. They will be found exceedingly valuable to students of history and *cinquecento* art, and, like Mr. Head's Greek guide, will probably do much to render the study of medallist art interesting to the uninitiated.

A great feature in all these publications is the illustration of every volume by a series of plates, executed by the autotype photographic process from plaster casts of the coins. Nothing has yet been found which represents coins more clearly and accurately; and a considerable share of the value of the catalogues belongs to the numerous plates which accompany the descriptions of the coins.

At the present rate of progress, nearly the whole of the magnificent collection stored in the Medal Room ought to be described and published in another ten years. The Mediaeval and Indian series, however, may postpone the completion of this enormous undertaking. As it is, the row of catalogues already published by the Keeper of Coins and his coadjutors forms an imposing array; and their example might be followed with advantage, not only by other departments of the British Museum, but also by the curators of the many foreign collections who have hitherto loved darkness rather than light for the treasures in their charge.

#### THE LIBRARY ASSOCIATION.

THE fourth annual meeting of the Library Association will be held in London on September 13-16. The meetings will take place in the Hall of Gray's Inn, under the presidency of Mr. J. A. Russell, Q.C., Master of Gray's Inn Library. The arrangements, which are not yet complete, include visits to Stationers' Hall, where the registers and plate will be open to the inspection of members, to the libraries of the three other Inns of Court and of the Incorporated Law Society, and to the cathedral library of St. Paul's.

The subjects for consideration comprise the whole question of legislation for free public libraries; the cataloguing rules, adjourned from the meeting at Edinburgh last year; and the results of an enquiry into the subject of binding, also directed by the Edinburgh meeting.

Notice has been given of the two following motions, to be proposed at the annual meeting by Mr. E. B. Nicholson:—

"That this association is in favour of the general principle of opening public libraries, museums, and other galleries for some part at least of every Sunday, though particular local circumstances may sometimes render the present application of this principle useless or undesirable."

"That the provisions of Sir John Lubbock's Free Libraries Bill, as proposed to be amended by the mover, be discussed and voted on *seriatim* by the meeting."

A Report, dated August 11, has been presented to the council by a special committee appointed, in accordance with a resolution unanimously passed last year at Edinburgh, to consider the subject of the training of library assistants. It is proposed to provide for the examination of candidates for the post of library assistant who have not been actually engaged as such, and to grant them first and second-class certificates of proficiency. This will naturally involve some direction as regards special studies and the choice of the books to be read, with, perhaps, the arrangement of courses of lectures on matters connected with bibliography and librarianship.

#### SELECTED BOOKS.

##### GENERAL LITERATURE.

- HOBBS, Thomas. *Leviathan*. A New Reprint. Oxford: Thornton. 12s. 6d.  
LANGSDORFF, K. V. *Die Landwirtschaft im Königreich Sachsen u. ihre Entwicklung in den J. 1876 bis einschl. 1879*. Dresden: Schönfeld. 5 M.  
LAY, F. *Ornamente südlavischer nationaler Haus- u. Kunst-Industrie*. 13. Lfg. Wien: Halm & Goldmann. 30 M.  
MORSELLI, H. *Der Selbstmord. Ein Kapitel aus der Moralstatistik*. Leipzig: Brockhaus. 6 M.  
PISCHON, C. N. *Der Einfluss des Islams auf das bühnliche, sociale u. politische Leben seiner Bekenner*. Leipzig: Brockhaus. 3 M.  
ROUSSELOT, P. *La Pédagogie féminine*. Paris: Delagrave. 2 fr.  
SCHLIEMANN, H. *Orchomenos. Bericht üb. meine Ausgrabn. im böotischen Orchomenos*. Leipzig: Brockhaus. 3 M.

##### THEOLOGY, ETC.

- BIBLIORUM Sacrorum graecus Codex Vaticanus. Auspice Pio IX. Pontifice Maximo collatis Studiis Caroli Veronesi et Josephi Cozza editus. Tomus VI. Rome. 100 fr.  
DELITZSCH, F. *Wo lag das Paradies? Eine biblisch-assyriologische Studie*. Leipzig: Hinrichs. 20 M.  
HAUPT, P. *Der keilschriftliche Sinfiduthbericht. Eine Epsode d. babylon. Nimrodepos*. Leipzig: Hinrichs. 2 M.

##### HISTORY.

- CALENDAR of Home Office Papers of the Reign of George III. 1770-1772. Ed. R. A. Roberts. Longmans. 15s.  
JORDAN, G. *Razewins gesta Frederici imperatoris. Rine quellenkrit. Untersuchg.* Strassburg: Trübner. 2 M.  
REGESTA Archiepiscopatus Magdeburgensis. Hrg. v. G. A. v. Mühlverstedt. 2. Thl. Von 1192 bis 1269. Magdeburg: Baensch. 6 M.  
SALZER, J. M. *Ein Beitrag zur Geschichte der Siebenbürger Sachsen*. Wien: Graessner. 12 M.

##### PHYSICAL SCIENCE AND PHILOSOPHY.

- ALMQUIST, T. *Monographia Arthoniarum Scandinaviae*. Berlin: Friedländer. 3 M.  
BOMBICCI, *Mineralogia descrittiva*. Milano: Hoepli. 12 fr.  
CLEVE, P. T. U. A. *Grönöw. Beiträge zur Kenntnis der arctischen Diatomaceen*. Berlin: Friedländer. 12 M.  
FERRI, E. *Teoria della imputabilità e Negazione del libero Arbitrio*. Milano: Hoepli. 10 fr.  
KARWICKI, F. *Ueb. den Einfluss einiger Herzgifte auf den Herzmuskel d. Froeschens*. Berlin: Mayer & Müller. 1 M.  
LAPPARENT, A. de. *Traité de Géologie*. 1<sup>re</sup> Fasc. Paris: Savvy.  
RABENHORST, L. *Kryptogamen-Flora v. Deutschland, Österreich u. der Schweiz*. 1. Bd. Pilze v. G. Winter. 4. Lfg. Leipzig: Kummer. 2 M. 40 Pf.  
REICHENBACH, H. G. *Orbis botanica Hamburgensis*. Fasc. II. Pars I. Leipzig: Adel. 4 M.  
WUELFELING, C. *Ueb. die Verbindungen d. Thymochinons m. Methylamin*. Jena: Neuenhahn. 1 M. 20 Pf.  
ZART, G. *Einfluss der englischen Philosophen seit Bacon auf die deutsche Philosophie d. 18. Jahrh.* Berlin: Dümmler. 4 M.

##### PHILOLOGY, ETC.

- ARNOLDT, R. *Der Chor im Agamemnon des Aeschylus scenisch erläutert*. Halle-a-S.: Mühlmann. 2 M. 40 Pf.  
BRANDT, C. *Quaestiones Propertianae*. Berlin: Mayer & Müller. 1 M. 20 Pf.  
FISCHER, H. u. A. WIEDEMANN. *Ueb. babylonische "Talismane"* (Cylander u. andere Formen) aus dem histor. Museum im steierischlandschaftl. Joanneum zu Graz, mineralogisch u. archiologisch bearb. Stuttgart: Schweizerbart. 10 M.  
KOENIG, F. E. *Historisch-kritisches Lehrgebäude der hebräischen Sprache*. 1. Hälfte. Lehre von der Schrift, der Aussprache, dem Pronomen u. dem Verbum. Leipzig: Hinrichs. 16 M.



CORRESPONDENCE.

THE HITTITE TITLE OF DAMASCUS.

Queen's College, Oxford: Aug. 22, 1881.

The country of which Damascus was the capital in the time of Benhadad, Hazael, and their successors, is called in the Assyrian inscriptions (e.g., *W. A. I.*, 9, 50) by a name which has hitherto been a great puzzle. This is Gar-imiri-su. Now the name of Carchemish, the Hittite capital, is written Gar-gamis in the Assyrian texts, the same character expressing the first syllable in both instances. Gar-imiri-su is Gar-imiris, with the Assyrian case-ending -u, and it will therefore be seen at once that Gar-imiris (in Hebrew letters גר-ימיריס) is exactly parallel to Gar-gamis. It has long been assumed that Gar in Gar-gamis signified "town" or "district;" and the assumption is now confirmed by our finding it twice replaced by the Assyrian ideograph of "country" in the name of Gar-imiris (*Lay.*, 92, 98, 103). Gar-gamis, accordingly, will be "the country of Gamis;" Gar-imiris, "the country of Imiris;" and we are justified in concluding that Gar was the Hittite word for "country." I have already compared Gamis in Gar-gamis with the name of the Gammugians, a tribe related to the Hittites, and a little to the north of them, and explained the final s as the mark of the genitive (*Transactions of the Society of Biblical Archaeology*, vii. 2). Gar-imiris will then be the "country of the Imirians," in Hebrew גר-ימיר, or "Amorites." Now, the Egyptian monuments tell us that Kadesh, the southern capital of the Hittites in the age of Ramses II., was on the Orontes, "at the lake of the land of the Amorites." I conclude, therefore, that the title given by the Assyrians to the kingdom of Damascus was derived by them from the Hittites of Carchemish, and came down from a time when Hittite supremacy extended as far south as the country afterwards ruled by Damascus. The overthrow of Kadesh and the retreat of the Hittite power from "the land of the Amorites" was followed by the rise of Damascus. An interesting historical fact is thus brought out by the name sometimes given in the Assyrian texts to the kingdom of Damascus; to say nothing of the interpretation it affords us of a Hittite word, as well as the form of the Hittite genitive plural.

A. H. SAYCE.

JĀTAKA STORIES—THE MYTH OF THE SIRENS.

Wood Green, N.: Aug. 22, 1881.

The story of the five hundred merchants and the *rakkhasis*, translated by Prof. Beal from the "Chinese-Sanskrit," and quoted by Mr. Axon in his interesting communication to the *ACADEMY* of August 13 (No. 484, p. 121), is a veritable *jātaka* tale, the Pāli text of which is printed in Fausbøll's *Jātaka*, vol. ii., p. 127, under the title of the "Valāhassa-jātaka" (= Cloud-horse *jātaka*). It is much shorter than the Chinese version. The scene of the Pāli story is laid in the city of Sirīsavathu, in Ceylon (Tambapannidipo). The introduction to the "Valāhassa-jātaka" is altogether different to that given by Prof. Beal.

In the *Jātaka* story Buddha is represented as admonishing one of his disciples who was desirous of returning again to the lay state, having fallen a captive to the charms of a certain woman he had seen. The naughty "brother" is told that women who, by their arts, cause men to lose their virtue or their wealth are *yakkhinis*, that by their blandishments get men into their power and eat them. In the Chinese version five hundred men escape by means of the horse *Kesi*, but in the Pāli story only half this number are rescued by the Bodhisat under the form of a "white horse."

The moral of the Pāli story is this, that those

who follow not the Buddha's advice will come to grief just as those merchants did who were eaten by *rakkhasis*; but those who take advice will safely reach the further shore (Nirvāna), as the merchants did by means of the white horse (*valāha*).

*Valāha* (though not registered by Childers) is a horse, and, in mythology, one of the horses of Vishnu. The epithets applied to it are *sabbaseto*, *kikasiso*, and *munjakeso*.

This *jātaka* contains one or two contributions to Pāli lexicography:—

1. *Kutta* (in *itthi kutta vilāsehi*), p. 127, l. 16; *itthi kuttena*, *ibid.*, l. 19.

2. *Murumurāpetvā*, p. 127, l. 22. At first sight this word looks like a causative of the root *mri* (cf. the Vedic form *mumurat* = *mā-rayatu*), but a closer examination of the passage in which it occurs leads me to consider it as a kind of denominative verb of onomatopoeic origin, like our words *munch*, *chump*, *crunch*, &c. In Marāṭhi *muramura* = muttering, grumbling, and this seems to be a prakritised form of the Sanskrit *murmura*, which in Pāli would become *muramura* or *mummura*. The Sanskrit word means "a fire made of chaff;" curiously enough, in the second volume of Fausbøll's *Jātaka*, ii., p. 134, ll. 2, 8, the form *mummura* (not in Childers) actually occurs in the sense of *kukkula* = Sanskrit *kukkuta* = the hot ashes or embers of burning chaff or straw (cf. Marāṭhi *mumbara*, *mumara*, *mumhra*, embers). In Hindi *muramurā* signifies rice pressed flat and eaten raw; in Marāṭhi it means parched rice, imitative of the sound made in crunching such food.

While on the subject of *Jātakas*, it may not be out of place to note that Mr. Beal's *Romantic History of Buddha* contains several birth-stories. The Foolish Dragon, p. 231, will be found in Fausbøll's *Jātaka*, vol. i., pp. 158, 278. The Merchant who struck his Mother, p. 342,\* is, perhaps to be identified with *Jātaka* No. 82.

As the Index to Mr. Beal's interesting work is very imperfect, I here append a list of what seem to be "birth-stories":—

	PAGE
1. The story of Yasōdhara . . . . .	81
2. The story of the Nobleman who became a Needle-maker . . . . .	93
3. The story of Gotami . . . . .	99
4. The story of the Resolute Merchant . . . . .	227
5. The story of the Two Parrots . . . . .	229, 351
6. The story of the Cunning Tortoise . . . . .	230
7. The Prudent Quail . . . . .	235
8. The Previous History of Yasada . . . . .	270
9. The story of Narada . . . . .	275
10. The story of Upāsana . . . . .	305
11. The Religious Servant-Girl . . . . .	321
12. The Peasant's Wife . . . . .	323
13. The Shell-Merchant . . . . .	331
14. The story of Upali . . . . .	353
15. The story of Rahūla . . . . .	361, 363
16. The story of the Pious Elephant . . . . .	367
17. The Bird with Two Heads . . . . .	381
18. The history of Maniruddha . . . . .	383

R. MORRIS.

THE REVISED VERSION OF THE NEW TESTAMENT.

St. Lawrence, Ventnor, I.W.: Aug. 15, 1881.

At the close of some remarks on the Revised Version of the New Testament in the *ACADEMY* of July 9 last Prof. Dickson observes, "I have written this letter because it seems to me due to the American scholars that those who substantially agree with them should say so." Will you permit me to follow his example in your columns? There are many points in which I concur with him in regretting that the suggestions of the American committee were

\* See Tawney's *Kathā-sarit-sāgara*, p. 555, and the *Antiquary* for September 1880.

not adopted, but I will confine myself to one which has not, perhaps, hitherto received the full amount of consideration which it deserves—viz., their advice to adopt uniformly the rendering "Holy Spirit" instead of "Holy Ghost."

There are two obvious reasons for preferring the former. One, that, as the Professor points out, "it is the word 'Spirit' and not 'Ghost' that now really represents to the English mind the significance that still pertains to the German 'Geist.'" The other, that the word "ghost" commonly signifies an apparition from the dead. Neither of these reasons is unimportant, but neither, perhaps, is so important as some other considerations involved in this question.

The first of these to which I wish to call attention is the desirableness of preserving, wherever possible, and as far as possible, every indication of sameness of thought and belief between the Israelites under the old dispensation and Christians under the new. How can we ever hope to persuade the Jews if, instead of cordially recognising the points in which we might be at one, we positively widen unnecessarily the breach between ourselves and them? Now, we ought to be agreed in our ideas respecting the Spirit of God—so far, at least, as the meaning of that and other cognate expressions is concerned. We accept their scriptures. Whether we read those scriptures in the original Hebrew or the Septuagint Greek, or even in any modern version, we can scarcely fail to perceive that their forefathers were perfectly familiar with the idea, whatever it was, of that Spirit. No doubt when we read the New Testament we find very much more frequent mention of it, as it is but natural that we should, considering that it was manifested, poured forth, or given, in more copious measure and more various ways, and to far greater numbers, after the day of Pentecost than before. On that day, and for many a day after, it might almost be said that the unselfish wish of Moses was realised, and "all the Lord's people were prophets." But this was only a more signal manifestation of the same Spirit which moved the prophets and palmists and holy men of old. The same word, *רוח*, a word, be it noticed, which is sometimes masculine and sometimes feminine, expresses it throughout the Hebrew scriptures; the same word, *πνεῦμα*, throughout the Septuagint and the New Testament. Nay, I might go further, and say I believe, with truth, that in all the chief modern versions the same word, whatever it may be, is adhered to consistently in each of them throughout. In French it is "Esprit," in German "Geist," in Italian "Spirito," in Spanish "Espíritu," and so on. Only in English are there two words, one of which, the word "Ghost," predominates, where it is admissible at all, in the New Testament, while we may search for it in vain in the Old, except in the sense of giving up the "ghost."

Now, there is no necessity whatever for this difference. The word "Spirit" would have sufficed just as well in the New Testament as in the Old; and by uniform adherence to it English readers would have been aided to perceive, and would have been frequently reminded of, the unity of faith which, in this respect, pervades them both. Nor could the Revisers have objected to it on the ground either of sense or sound or good taste, for they themselves repeatedly employ it.

Again, it is desirable to preserve and exhibit whatever unity of idea pervades the writers of the New Testament when compared with each other or with themselves. One, and that the most obvious, way of doing this would be to render the word *πνεῦμα* when it refers to the same idea always by the same English equivalent. At present we read, "Why hath Satan filled thy heart to lie to the Holy Ghost?" and

then, a few verses farther on, "How is it that ye have agreed together to tempt the Spirit of the Lord?" Of course one sees why the change is made, but what one does not see is why, since the word "Spirit" was inevitable in the latter of these verses, it was not preferred in the former.

Etymologically, no doubt, "Ghost" and "Spirit" both mean the same thing, but they are not convertible terms. We have a beautiful prayer which runs thus: "O Lord, send thy Holy Ghost and pour into our hearts that most excellent gift of charity," &c., and another which runs thus: "O God, the King of Glory, . . . we beseech thee, leave us not comfortless; but send to us *thine* Holy Ghost to comfort us," &c., &c., but it is only the accompaniment of the epithet "holy" which makes either of them tolerable to an English ear. In countless instances we should be shocked by the use of the word. Possibly, it is a consciousness of its ordinary meaning as an apparition which confines within very narrow limits its use in reference to God, while there is no such limitation in the use of the word "Spirit." But by the usage of our language the Revisers are compelled, as were the translators of our Authorised Version, to drop it immediately after using it in more instances than need be enumerated. I will take leave to mention only one, which may serve as an illustration also of some other inconveniences accompanying the preference of the word "Ghost."

After translating Matt. iii. 11 by "He shall baptize you with the Holy Ghost and with fire," the Revisers are compelled to drop the word Ghost, and write, "he saw the Spirit of God descending as a dove." Here, as in the two verses already quoted from the Acts, if they had used the word Spirit in the first verse, there would have been no necessity for any such variation at all. But the course they adopted seems to have had a positively injurious effect on their version in other ways. Thus it entailed the necessity of also inserting the definite article here, although its absence in the original is not without significance, but indicates a certain largeness, traceable also in many other passages, such as we are sensible of when we read "let there be *light*"—not *the light*. They might, perhaps, have rendered the words by "He shall baptize you with Holy Spirit and fire," but they could not say, "He shall baptize you with Holy Ghost and fire." Possibly, also, it may have had some influence in determining them to render *ἐν* by "with," although the preposition "in" would seem perfectly allowable here, and more truly express the contrast between immersion in water and immersion in Holy Spirit and fire. Not that even the word "Spirit" is a perfect equivalent for *רוח* or *πνεῦμα*. It has practically lost for

us that physical sense of breath or wind which still clings to them, and enabled the hearers of the Baptist to feel that there was a metaphor in *πνεῦμα* as well as in *πῦρ*, and that each alike was contrasted in a metaphorical sense with *ὕδωρ* in its literal sense. To them he seemed to say, "I indeed baptize you in water, but he shall baptize you in holy wind (or breath) and fire." The consciousness of a metaphor would not impair their sense of some great reality behind it, but it would probably have the effect of lifting their imaginations up from any material baptism at all to one which was wholly spiritual.

But I quite admit that it was not in the power of the Revisers to convey to English readers by any one word the full effect of the language of the Baptist on his hearers. They could not well employ here either "breath" or "wind." It is simply one of those innumerable cases in which the usages of speech differ so widely in different languages that no one word will adequately convey in one the sense of what is,

notwithstanding, its nearest counterpart in another. All that I contend for is that "Spirit" would everywhere have been better than "Ghost," which is so often impossible.

But there is another objection to the word "Ghost." It has, practically, certain theological or dogmatic associations which do not attach themselves to "Spirit" in anything like the same degree. The latter word is less formal, wider, larger, more free. What most English people first think of when they read or hear of "the Holy Ghost" will, probably, be the third person of the Trinity. Now, without at present entering into the general question whether the *ἅγιον πνεῦμα* does really ever mean such a person, it is enough to ask whether it can possibly have that meaning here. Was either the Baptist who used the words or the evangelist who records them thinking of, or intending, any such idea? If even the Revisers themselves would hardly venture to maintain that they were, I submit that they are hardly justified in rendering those words by a phrase which, to nine readers out of ten, will seem to imply that they did so think and intend. Perhaps this was one reason which influenced the American committee in their judgment, and led them to place on record their preference of the word "Spirit" throughout.

However that may be, there are reasons enough without that, as it seems to me, why we may well concur with them in their opinion, and view with deep regret the resistance of our Revisers to their wishes.

CLEMENT B. HUE.

#### THE GEOGRAPHY OF EARLY ENGLAND.

London: Aug. 25, 1881.

The remarks in a letter addressed to the ACADEMY of the 13th inst. by Mr. Henry Bradley, respecting the shortcomings of the "Map of the British Isles before the Norman Conquest" in Spruner's *Historical Atlas*, will be heartily responded to by a wide circle of readers. The mixture of languages and jumble of centuriæ, perhaps, more conspicuous on the border-land of Devon and Cornwall than elsewhere; while the name for the county of Devon which has been evolved out of the map-maker's consciousness, is a marvel of perverted ingenuity.

A method of improving the state of the case that suggests itself is the following. Let a date be taken, say the year 1000; and let a blank map of each county, or small group of counties, having only hills and rivers marked, and drawn on the same scale, be committed to someone specially acquainted with the history of that locality to be filled in. A set of instructions should accompany—as that all names of places are to be inserted that are to be found in any English or Saxon chronicles, histories, charters, wills, or manumissions of any age from 450 to 1000; the spelling to be that of the year 1000, or as near to it as possible; pre-Saxon writers like Nennius, and fabulous and spurious histories and instruments, to be excluded; Latin names to be kept out; Norman and Domesday spellings to be avoided; questionable sites not to be marked, but to be adverted to in a written appendix accompanying the returned map; the whole to be edited by a single person, or by a committee of three qualified persons, who will have to exercise judgment as to the insertion of important, and the omission of insignificant, names. Then, and perhaps not until then, will a map of Anglo-Saxon England be constructed worthy of the name. For all present needs, there seems no reason why the whole of the Anglo-Saxon period should not be comprised in one map. Double-named places, like Whitby and Christchurch, Hants, might have both their names inserted, one above the other.

J. B. DAVIDSON.

#### THE LATE DATE OF OUR HOMER.

Combe Vicarage, near Woodstock: Aug. 22, 1881.

In the ACADEMY of August 20 Prof. Sayce (in his review of Paley's *Bibliographia Græca*) says that he has been driven at last, by what seems to him an overwhelming weight of philological evidence, to adopt Prof. Paley's opinion as to the late date of our existing Homer.

By way of supplement to his remarks on the language of the poems, and to his speaking of the care taken not to allude to writing being "one of the many illustrations of affected antiquity which they offer," I would mention an observation of Coleridge, given in his *Table-talk* (January 4, 1823):—

"I confess I doubt the Homeric genuineness of *δακρυβέν γελῶσα* [*Il.* vi. 484]. It sounds to me much more like a prettiness of Bion or Moschus." Perhaps this observation, in a book I read as a boy, drew my attention to the questionable-ness of the commonly received antiquity of our Homer. Be this as it may, I was struck with it long ago, and my subsequent studies have strengthened the impression.

As to the very outset of the *Iliad*, the address there to the Muse does not seem to me to smack of very high antiquity. I would add that there is, I think, an un-antique artificialness, as well as an un-Homeric subjectivity (if there is in actual existence such a thing as "the Homeric"), in the lines invoking and lauding the Muses which usher in the Achaean muster-roll (*Il.* ii. 484-93). I scarce need say that the mention of the Muses in the last book of the *Odyssey* (*Od.* xxiv. 60-62) is well-nigh admitted to be an interpolation.

But the subject is too large for a little appendage to an article.

JOHN HOSKYNs-ABRAHAM.

#### SCIENCE.

*A Handbook of the Vertebrate Fauna of Yorkshire.* By W. E. Clarke and W. D. Roebuck. (Lowell, Reeve & Co.)

It was a happy thought of Messrs. Clarke and Roebuck to put out this *Handbook* in time to aid the many naturalists who will make incursions into "the queen of all the shires on this side Trent," as Drayton calls Yorkshire, during the visit of the British Association to its capital. Much has been done of late years to illustrate the flora and fauna of the county; and the compilers of the useful lists before us have largely benefited by the writings of their predecessors in this subject, as well as by the assistance of many living zoologists. They have adopted the best modern classifications of vertebrates, and paid every attention to avoid mistakes in printing. The result is a very creditable piece of work; a volume which cannot fail to be serviceable to science, by showing concisely what has already been effected in studying the fauna of Yorkshire, and to what points future observers should direct their attention. Without any verbiage or attempts at fine writing, the compilers go direct to their mark, to give lists of the Yorkshire mammals, birds, reptiles, and fishes; and to point out what species are now found in the county, with occasional notes on their more important members. A few words are also appended, mostly borrowed from Mr. Harting's book, on those species which have become extinct within the historical period. It is now a simple matter for the naturalist who uses this book to obtain a conspectus of the fauna of Yorkshire.



Would that some other important tracts of the kingdom were surveyed by equally capable writers!

A glance at a geological map of Yorkshire shows that this great county of 6,150 square miles, "a kingdom that doth seem a province at the least," is in truth an epitome of English strata and a natural division of the island, rivers, sea, and mountains combining to enclose it. Between the drift and post-Tertiary land of Holderness to the Palaeozoic formations of the north-west corner of the shire, chalk, oolite, new red sandstone, the coal measures, and mill-stone grits are successively represented, each, with its peculiar physical character, offering an appropriate home to distinct floras and classes of animals and birds. It is not surprising, therefore, to find a large proportion of the whole fauna of the British Isles domiciled in this province. The tables of this *Handbook* enable us to express it more exactly. Thus, 46 of the 72 British species of mammals occur in Yorkshire, 307 of 380 birds, 10 of 16 reptiles, and 148 of 249 fishes; or 513 out of the total of 717 species contained in the British fauna. Devon and Cornwall is probably the only other British natural-history province which could be compared for richness with Yorkshire. Norfolk, indeed, may vie with it as regards birds, but the bold headland of Flamborough probably invites not only more birds on migration but also more distinguished strangers than the sandy flats of the Southern shire. Some of our rarest birds have been obtained in the district surrounding Yorkshire's great chalk promontory. The county at large can boast four birds which were procured in it and are unique in Great Britain—the lesser kestrel, the mottled owl, Bulwer's petrel, and the cuneate-tailed gull.

After an excellent Introduction on the physical characteristics of Yorkshire, Messrs. Clarke and Roebuck begin with the mammals. Among much of extreme interest to naturalists we shall only pick out a plum here and there. Thus, the wild cat was trapped for the last time in the county at Murton about 1840. The Hambleton Hills were its latest haunt; but, to omit antiquarian notices, the celebrated legend of the Cresacre family at Barnborough may fairly be accepted as a sign of its wider dissemination. The last of the so-called wild white cattle of the shire was killed in 1859 in consequence of the degeneration of the breed. Gisburn Park and Burton Constable thus lost their great ornaments. The roe deer is now only known in a domesticated state. The dormouse is found in the county, though it does not extend into Scotland, and is, curiously enough, absent from Norfolk. Among reptiles, with the exception of two chelonians, the leathery and the hawk's bill turtle—accidental visitors from tropic seas—there is not much that calls for remark in the Yorkshire fauna, save that the very local natterjack toad has recently been added to it by Mr. Roebuck. It is somewhat scarce, but yet a native of Mytton on the Lancashire border. Bell gives another habitat for it on the shores of the Solway Frith.

A rich list of fishes is obtained from the North Sea, owing to the long seaboard of the county. At Malton numerous species of

fresh-water fish are found, the barbel being probably the only one wanting. Banks's oar-fish may be named as being occasionally cast up on the coast. The trout and grayling of the interior are celebrated. For an account of the singular malformation of the trout in Malham Tarn, the reader must be referred to the *Handbook*.

The compilers have naturally bestowed much attention on the birds of the county; and the pages devoted to this part of their subject are fuller and, to our mind, more interesting than the rest of the book. That Scandinavian form of the common dipper, *Cinclus melanogaster*, has been obtained several times in the East Riding. The nightingale finds its Northern British limit some twenty-one miles north of York. The Dartford warbler has been seen on more than one occasion in the extreme south of the county. The pied flycatcher is numerous, if local. That graceful little bird, the goldfinch, we regret to learn is becoming scarce, as in so many other localities—a victim to modern farming and indiscriminate shooting before the Bird Bill protected it. A very few ravens yet breed on the north-western fells, and there are suspicions that a pair may exist in Cleveland. The three harriers are now very seldom obtained; 1840 was the last year in which the avocet is known to have bred in England; its nest was on a sandy island at the mouth of the Trent. Many interesting notices are brought together in the *Handbook* concerning the great bustard, which was known on the Yorkshire Wolds in the first quarter of the century. It may be hoped that more information on this now extinct bird will come in to the compilers from game lists, old letters, and the like, in consequence of these notices being printed.

We might dwell at length on many more topics—antiquarian details about the cost of wild fowl in old days, decoys, heronries, the seals which used to frequent the coast, the respective increase or decrease at present of different Yorkshire species of vertebrates; but here we stop, trusting that we have sufficiently whetted the appetites of many English naturalists and directed them to this carefully written book for satisfaction. Perhaps some zoologists may find their way from York during the excursions of the next fortnight to the cliffs of Flamborough. While studying the enormous assemblage of sea-birds (if the gunners from the large Midland towns have not frightened them from their haunts) under Messrs. Clarke and Roebuck's auspices, it may be hoped that

"Amongst the white-scalped cleaves this wonder  
see they may,  
The Mullet and the Awke, my fowlers there do  
find,  
Of all Great Britain brood, birds of the strangest  
kind,  
That building in the rocks, being taken with the  
hand,  
And cast beyond the cliff that pointeth to the  
land,  
Fall instantly to ground, as though it were a  
stone;  
But put out to the sea, they instantly are gone,  
And fly a league or two before they do return,  
As only by that air they on their wings were  
born" (*Polyolbion*, lib. xxviii.).

M. G. WATKINS.

THE NEW FRENCH ANTHROPOLOGICAL  
DICTIONARY.

*Dictionnaire des Sciences anthropologiques.*  
1<sup>re</sup> livraison. A—AM. (Paris: Octave  
Doin.)

THIS dictionary of anthropological science, of which the first part has just been issued at Paris, will excite some interest, not only by reason of the want that is felt of such a work, but also on account of the high reputations of some of the contributors. It would be difficult to discover a work which is more needed than a dictionary of anthropology, embracing, as the title-page of this *livraison* indicates, ethnography, manners, laws, arts, industries, religions, archaeology, philology, and anatomy; and, it may be added, one which demands more care and caution in its execution. Anthropological science, than which none is more generally valuable, has steadily progressed of late years, and it is very important to have the latest results in all its branches collected in the convenient form of an encyclopædia. If M. Letourneau and his colleagues succeed in doing this, they will deserve well of the Republic which they adorn. But it is necessary, before we thank them, to be quite sure they have really accomplished what is required—to examine whether they have entered upon their work in that spirit of sound research which is essential to scientific exposition, even in a popular form; and whether they have kept pace with the times, and have made themselves duly acquainted with the most recent discoveries. Without the fulfilment of these two conditions—a scientific spirit and adequate knowledge—their work would be of small service. In a dictionary we require all attainable facts, and their reasonable explanations, set forth plainly and impartially. If the facts are scanty and the explanations defective, or if both are permeated by the spirit of party, which gathers instances in order to support foregone conclusions, the work will be worse than useless.

Unhappily, the *Dictionnaire des Sciences anthropologiques* is open to criticism on both these heads. It is the fashion to think that the casting off of religious belief frees the mind at the same time from all prejudice and bigotry. This work, however, reminds us that there is a fanaticism of unbelief as well as of faith. It is possible to be a materialist, and yet to see things in a perverted light; unconsciously to twist facts to agree with fanatical prejudices, and to treat scientific subjects on an *a priori* theory which is deaf to reason. The gentlemen and scholars who edit and contribute to the new anthropological dictionary all belong to the French materialist school. So great is their unanimity that nothing will be found in their writings which conflicts with their theory of the universe; their facts are chosen to the one end of proving a theorem accepted before they began. It is foreign to our object to discuss this materialist theorem, but it may surely be urged that there is want of dignity in a scientific work which loses no opportunity of making a side-thrust at Christianity. It is not worthy of a professedly serious contribution to science to include in the article

on "Ages (fabuleux)" such a sentence as this:—

"Quatre mille ans avant notre ère les grandes Pyramides attestaient déjà une civilisation puissante et florissante, alors que le créateur biblique n'était pas encore sorti de son repos;"

and the flippant remark is injured by the fact that, according to the margin of the ordinary English Bible, the date of the Creation was 4004 B.C. This is merely a chance example of the bias which pervades this dictionary. Its writers are many of them scholars and men of learning; but, as a whole, the staff of contributors are noted rather for prejudice than for impartiality, and it is not to them that we should look for a straightforward and impartial exposition of facts.

But, on the second count, it is impossible to acquit the writers of carelessness and neglect of the means of knowledge. On many subjects they are altogether out of date. Such articles as "Abor," "Ahoms," "Aka," "Aléontes" (in which nothing is said of the people who speak the Aleonte language), are quite obsolete; and the writer of the article "Accadien" is apparently unaware of the discoveries of last year, and confuses the Accadian and Sumerian dialects together. Five lines are given to "Akra," although we have grammars and vocabularies of the language, which is, moreover, peculiarly interesting in its phonetics. It may be demanded in a dictionary that some consistency be observed; but we find the article "Afrique (Ethnographie)" mentioning "un lien intime entre toutes les langues de l'Afrique," while in "Afrique (Langues de l)" it is stated that "la plus grande partie de ces idiomes sont certainement indépendants les uns des autres;" and the classifications of languages in the two articles differ essentially. The same want of system is to be observed in the transliteration of foreign names. Why give Achantis and Aschantis, sechuana and sêchouana? A very serious fault is the almost entire absence of references to authorities—except the works of collaborateurs, such as M. Hovelacque's *Avesta*, which is referred to in preference to the great work of Du Harlez; but M. Hovelacque is a contributor to the dictionary.

We do not wish to say that the new *Dictionnaire des Sciences anthropologiques* is disappointing in every part of its first number. There are able articles, like M. Picot's "Albanais," which is well arranged, and possesses the rare merit of indicating the proper authorities. M. G. du Mortillet contributes several excellent notices, among which "Ambie" and "Alignement" may be specified. But, as a whole, the dictionary is not a scientific work. It is written with a strong bias in favour of certain theories, and its authors are often not sufficiently well-read in their subjects to know the danger of cantering over slippery ground. The general tone is light and the treatment sketchy. It is the writing of journalists, in appearance, rather than of savants. The articles of M. Ch. Letourneau may be taken as examples of what to avoid. They are strongly marked by fanaticism; they contain only such facts as suit the preconceived theory of the writer, selected

without serious examination, so that one exceptional instance is made to serve the purpose of a wide induction; and they abound in what may be called scientific chit-chat, anecdotes, strange experiences, and travellers' tales, which are out of place in a work of this kind. It is surprising that scholars like M.M. Bertillon, de Quatrefages, Condereau, Picot, and Topinard should allow their names to be associated with a work which contains so much that is subversive of the true spirit of scientific enquiry and exposition.

TERRIEN DE LA COUPERIE.

#### CURRENT SCIENTIFIC LITERATURE.

*Report of the Migration of Birds in the Spring and Autumn of 1880.* By J. A. Harvie-Brown and J. Cordeaux. (Sonnenschein and Allen.) We are glad to see that Messrs. Harvie-Brown and Cordeaux are continuing to issue schedules year by year to the different lightship and lighthouse keepers round the coasts of Great Britain in order to ascertain facts bearing on the migration of birds. Such a scheme requires the observations of many years before any trustworthy generalisations can be drawn. It is gratifying to find that more intelligent interest is now taken in the collection of facts by the lighthouse men themselves, whose labour in recording them is entirely voluntary. Naturally, sea birds have increased greatly on the isle of May since the Bird Bill became law. We trust that they are not exposed to the merciless massacre which befel the gulls at Flamborough this year at the beginning of August from the Sheffield and Birmingham roughs. Many of the facts here put on record are of great interest to ornithologists. Conclusions will come, it may be hoped, after a time. At present it is found that the largest immigrating flights occur about the middle of October, and that the birds cross at the narrowest part of the German Ocean. In fine weather they fly at a great height; if wet and cloudy, they keep but a slight distance above the waves. Young birds seem to cross some weeks in advance of the old. In the spring immigration males often come in flocks before females. Old-fashioned ornithologists will be surprised to hear that it is now known that such common birds of the country as skylarks, robins, starlings, and rooks cross from us to the Continent, and *vice versa*, every year, often in very large flights. At Heligoland, the half-way house as it were, skylarks were in 1880 noticed migrating in "hundreds of thousands." Rooks, too, crossed the North Sea to us in enormous numbers in the middle of October 1880. There is doubtless much mortality in bad weather even among the large birds during their migration. Thus, Mr. Cordeaux was told by an old fen farmer that many years ago, when a great gale swept the Lincolnshire coast at the time the hooded crows crossed, the coast was afterwards strewn with their dead bodies. "Practically, such birds as the lark and starling are migrating all the year round." In November a new bird was added to British ornithology, the desert wheatear (*Saxicola deserti*), which was obtained near Aloa; and another wholly unknown bird was reported at midnight, September 8, in dirty weather, to have been seen off the Longships. This marvel is described as having "the shape and size of a starling, pattern and hue of a partridge, with its legs covered over with stiff feathers." It is certainly like no bird "in the flesh" which is known to us.

*Among the Rocks around Glasgow.* By Dugald Bell. (Glasgow: James MacLehose.) One of the most vigorous of our provincial

geological societies is that of Glasgow. Mr. Dugald Bell acted for some time as honorary secretary to this society, and in that capacity made careful notes of the excursions which are periodically organised to enable the members to study the local geology. These notes, having been expanded into a series of sketches, were contributed from time to time to the columns of the local newspapers; and, at the request of the author's friends, they are now reproduced in a revised and extended shape, accompanied by a coloured geological map of the district. They thus form a neat and modest little volume, which, without any pretension to scientific depth, deals with the subject in a light and gossipy style, pleasantly interspersing the scientific facts with amusing bits of anecdote. Although this introduction of anecdote and poetry is, perhaps, rather overdone, we do not hesitate to say that the work is creditable alike to author and to publisher, and that it will not only be read with interest by those who took part in the excursions, but may serve as an agreeable guide to any geological stranger who, finding himself in the district, cares to use his hammer "among the rocks around Glasgow."

#### OBITUARY.

CAPT. POPELIN.

ONLY last week we announced the death of Dr. P. Matteucci, the Italian traveller, who was the first European to cross Northern Africa from the Red Sea to the Gulf of Guinea, and who landed in England only to die of fever.

We now learn from the *Indépendance belge* that the homicidal enthusiasm of African travel has claimed a fresh victim in Capt. Emile Popelin, the leader of the second Belgian expedition to Central Africa. The news comes by telegraph from Zanzibar. The cause of death assigned is fever (from which he is known to have long suffered), aggravated by disease of the liver; but the actual place of death is not given. It may be assumed to be on the shores of Lake Tanganyika, where Capt. Popelin had proposed to establish a new station on the western side, opposite Karema, but somewhat more to the north.

Capt. Popelin was young, having been born in 1847, but not so young as Dr. Matteucci, who was only twenty-nine years old when he died. He first went to Africa in 1879; and was expecting to be relieved next spring by Capt. Hansens, who has already left for Zanzibar.

#### NOTES OF TRAVEL.

At the jubilee meeting of the British Association, which will open next week at York, we believe that some interesting papers will be read in the Geographical section, reviewing the progress in our knowledge of the geography of various parts of the world during the past half-century. Asia and Africa will be respectively dealt with by Sir Richard Temple and the Rev. Horace Waller; Mr. Clements R. Markham will naturally discourse on the Arctic regions; and oceanic discovery in all its phases will be undertaken by Sir F. J. O. Evans, the Hydrographer of the Admiralty.

FROM time immemorial, we believe, it has been customary for the Hydrographer of the Admiralty to make his annual Report, not to his official superiors, but to the President of the Royal Geographical Society, in whose anniversary address it was always incorporated *extenso*. The arrangement was, no doubt, an irregular one; but this year the Report was missed from its usual place, and has for the first time appeared as a



parliamentary paper. One of the most interesting parts of the Report deals with the surveying operations of H.M.S. *Alert* in Magellan Strait, and her subsequent voyage across the South Pacific Ocean. The account of the voyage of Staff-Commander Boulton along the little-known north-east coast of Labrador is, perhaps, of more general interest. Advantage was taken, we learn, of the yearly visit of the Hudson's Bay Company's steamer *Labrador* to their extreme settlement in Ungava Bay, in the south of Hudson's Straits, to despatch that officer to make such partial surveys as the occasion afforded. During this interesting trip, which occupied thirty-seven days, he was able to assign fairly exact positions to many of the principal headlands and outlying islands, and to make many useful geographical observations. His account of the climate is not attractive, as during August small icebergs were seen, and ice formed during the night in Nachvak Bay. Between Koksoak River, the extreme point reached, and Cape Chudleigh, and thence also to Nachvak Bay (N. lat. 59°), Eskimo are the sole inhabitants. It is worthy of note that, owing to the absence of trees, firewood is one of the annual supplies sent to the station in Nachvak Bay. During the long winter season intercourse is occasionally kept up by means of dog-sledges between the various posts and missionary stations from N. lat. 54° to 59°.

The Pope has lately appointed M. d'Abbadie, the well-known explorer, a commander of the Order of St. Gregory the Great, and, as a special attention, sent the insignia to him by the hands of Mgr. Massaja, formerly Vicar-General of the Galla country. M. d'Abbadie, it may be remembered, spent ten years in travelling through Abyssinia, and it was almost entirely through him that a missionary expedition was sent to the Galla country.

M. GEORGES REVOIL, whose return from Somali-land we recorded last week, has already given some account of his scientific expedition in that country before the Marseilles Geographical Society, to which he had been indebted for a useful loan of instruments. M. Revoil gave a general sketch of his route, which traversed the whole of the country inhabited by the chief Somali tribes. Systematic opposition to his farther advance beyond the Karkar Mountains compelled him to return to the coast, where by chance he claims to have made a very interesting discovery. In a *tumulus* which he had an opportunity of opening and examining, he found some remains which he believes to point to the existence of a Greek colony on the coast; and he thinks that their descendants are still to be found in a light-coloured Galla tribe living farther south.

THE Rev. W. Deans Cowan, of the London Missionary Society, has just published at Faravohitra, Madagascar, a brochure entitled *The Tanala*, giving a general description of the Tanala country and the people in that island, but reserving for a future occasion the various customs and ceremonies of the inhabitants. The paper before us is illustrated by a sketch-map of the south-east province of Madagascar from Mr. Cowan's own surveys; and it is interesting to note that this map was drawn on stone by Rajemisa, presumably a native of Madagascar. Mr. Cowan has also published, at Antananarivo, a list of Madagascar birds, together with the native names among a few of the different tribes.

In order to bring the Argentine Republic prominently before European readers, the National Government have just published at Buenos Ayres translations in English, French, German, and Italian of a portion of the Visconde São Januario's Report on his mission to the

republics of South America in 1878-79. This contains some interesting information in regard to the geographical situation, territory, and climate of the Argentine Republic, and the formation of the pampas is also referred to.

#### SCIENCE NOTES.

*The Origin of Split Boulders.*—Large boulders of hard rock, such as carboniferous limestone and silurian grit, are not unfrequently found scattered over the surface of the northern part of Lancashire and the neighbouring border of Yorkshire. It is notable that some of these boulders are split completely through, the fragments being either scattered about or still held in apposition. Dr. Ricketts, of Birkenhead, has contributed an interesting paper on this subject to the Liverpool Geological Society, which has been printed, with illustrations, in the society's *Proceedings*. It has been suggested that the boulders may have been split by a fall from a height at the end of a glacier, or from a high cliff, or may have been shattered by the impact of the ice, in which they were embedded, against a ledge of rock. But the boulders offer no evidence of having been subjected to such rough treatment; and Dr. Ricketts therefore concludes that the splitting must be due, not to any sudden shock, but simply to the long-continued action of atmospheric agencies, such as successive variations of temperature and moisture, frost and thaw, which would produce frequent expansions and contractions of the rock, especially if joints originally existed in the boulders.

A COMPLETE programme of the local arrangements in connexion with the jubilee meeting of the British Association in York, from August 31 to September 7, has been issued by the hon. local secretaries, the Rev. T. Adams and Dr. Tempest Anderson. A short chapter on the zoology of Yorkshire is contributed by Mr. W. Eagle Clarke and Mr. W. Denison Roebuck (being a condensation of the volume reviewed in the ACADEMY this week), and one on the botany of the district by Mr. Thomas Gough, B.Sc. An interesting sketch of the York founders of the Association is written by Archdeacon Hay. The Archbishop of York is the president of the local executive committee; the acting-chairman is the Lord Mayor of York. The first general meeting will be held on Wednesday, August 31, at eight p.m., in the Exhibition building, when Mr. A. C. Ramsay, Director-General of the Geological Survey of the United Kingdom, will resign the chair; and Sir John Lubbock, president-elect, will assume the presidency, and deliver an address. On Thursday evening there will be a *soirée* in the assembly rooms and concert rooms; on Friday evening, Prof. Huxley will give a discourse on the "Rise and Progress of Palaeontology." On Saturday evening, Prof. Osborne Reynolds will deliver a lecture to the operative classes. On Monday evening, Mr. Spottiswoode, President of the Royal Society, will give an address on the "Electric Discharge: its Forms and its Functions." On Tuesday evening there will be a *soirée*. On Wednesday, September 7, the concluding general meeting will be held at 2.30 p.m.

THE *General Bibliography of Astronomy*, which is now in course of publication by M. Havermans, of Brussels, under the editorship of MM. Houzeau and Lancaster, has now reached the third part of the second volume.

THE Royal Zoological Society of Amsterdam has just published a catalogue of its library, containing 4,361 works in Dutch, Latin, and various other languages.

#### PHILOLOGY NOTES.

MR. HENRY SWEET will read a paper next session at the Philological Society on the Welsh verb and on Welsh genders. It seems that you cannot apply a participial adjective to a noun; and the genders are capricious. English nouns adapted into Welsh follow the genders of the Welsh words they displace.

MISS JANE LEE, the learned daughter of the Archdeacon of Dublin, was charged by her old teacher, Prof. Benfey, before his death, to English the whole of the great Sanskrit epic, the *Mahabharata*, 80,000 lines, as only fragments of it had been translated before. Miss Lee has begun her task. She is also to help Prof. Atkinson in his *Old-Irish Dictionary* for the Royal Irish Academy; and she will probably contribute papers to the New Shakspeare and the Browning Societies during the ensuing session.

M. GEORGES EDON recently read a paper before the Académie des Inscriptions et Belles-Lettres, which occupied two meetings, upon certain violations of the law of quantity to be found in early Latin poets, chiefly in Plautus and Terence. The cases considered may be exemplified by those in which the second *e* of *senectutem* and the second *a* in *amat me*, though both long by position, are required to be short by the metre of the lines in which the words occur. After rejecting the explanation of some German philologists, notably Corssen, that one long syllable ought to be read instead of two short ones, by the omission of a vowel, so as to make "snectutem" and "amt me," M. Edon suggested his own theory—that where, in the comic poets, a vowel before two consonants remains short, one of the two consonants was in popular pronunciation mute, and that the poets followed this popular pronunciation. We should thus have "sene'tutem" and "ama'me." In support of this theory, M. Edon quoted from Marius Victorinus, who says that, to avoid the lengthening of a short syllable before two initial consonants in dactylic poetry, *flagello* and *graves* ought to be pronounced as "fagello" and "gaves;" and Priscian's *dictum*, that Lucan's line ending *distincta smaragdo* requires the *s* of *smaragdo* to be lost. He also adduced numerous examples from MSS. and inscriptions where consonants are dropped, from which he argued that these consonants were probably also dropped in popular pronunciation. M. Edon referred the origin of this ingenious speculation to a hint of M. Baudry.

UNDER the title of "Grande Bibliothèque provençale," M. Albert Savine, of Aix, proposes to publish a series of volumes containing documents, either rare or hitherto unedited, relating to Provence. Each volume will consist of a text, carefully edited, with a few notes, together with a biographical, and where necessary a bibliographical, notice. The first of the series will be a narrative, hitherto unpublished, of the disturbances of 1648.

ON August 14, a bronze bust of J. J. Courtaud-Diverneresse, the Greek grammarian, was inaugurated at his native town of Pelletin, in the department of Creuse. Part of the expense was defrayed by the French Government; the rest of the money required was got together by a committee, presided over by M. Egger. The sculptor was M. Cougny.

AMONG the recent publications of M. Ernest Leroux are the first series of the selected works of the late A. J. Letroune, consisting of two volumes, entitled *Egypte ancienne*, edited, with an Index, by M. Fagnan, with a portrait by Delaroche; the first part of M. Barbier de Meynard's *Turko-French Dictionary*; and the *Sefer Nameh*, or narrative of the travels of Nassiri Khosrau in Syria, Palestine, Egypt,

Arabia, and Persia in the twelfth century, edited by M. Ch. Schefer, with six chromo-lithographs.

THE *Gramática Bascongada* of Don Arturo Campion is nearly finished. An account of the inedited materials used will shortly appear in the *Euskal-erria*. The author is at present busied on the phonetic system; his labours are based on over 2,000 examples taken from all the dialects and sub-dialects of the Basque.

A FINE bust of Ritschl has been modelled by the sculptor Adolf Hildebrand, of Florence. Those who may wish to possess a plaster reproduction of this are requested to address themselves to Prof. Bibbeck, of Leipzig. The price is ten marks; and the profits of the sale will be devoted to augmenting the library of the Leipzig philological school.

M. HENRI CORBIER has just been appointed by the French Minister of Public Instruction to deliver a course of lectures at the Ecole spéciale des Langues orientales vivantes upon the history and geography of the countries of the extreme East. This chair was originally founded for Pauthier, who only occupied it for a few months; and it has remained vacant since his death.

THE death is announced, at Ragatz, in Switzerland, of Théodor Bergk, a scholar of the school of Hermann and Dindorf. He was born at Leipzig in 1812; and from 1843 to 1853 he edited the *Zeitschrift für Alterthumswissenschaft*. His best known work is an edition of the Greek lyric poets; of a History of Greek literature which he proposed, only the first volume ever appeared.

DR. HEINRICH FISCHER, of Freiburg, and Dr. Alfred Wiedemann, of Leipzig, have published three tables of photographs and fifteen wood-cuts of Babylonian cylinders in the Historical Museum of Graz, which were presented to the Archduke John of Austria by Mr. Rich, of Bagdad. The tables are accompanied by mineralogical and archaeological introductions.

### FINE ART.

*An Essay on the History of English Church Architecture.* By George Gilbert Scott, F.S.A. (Simpkin, Marshall & Co.)

WHEN, nearly half-a-century ago, a few young men at Cambridge first found out that old churches were worth studying, and invented the new science of "ecclesiology," they set to work with much zeal, and, as might have been expected, at first made some strange mistakes. But they did a good work. The study soon became popular, and it comes of the movement which they set going that now most educated Englishmen know at least something of our ecclesiastical architecture. The Ecclesiological and other kindred societies never, however, got really to the heart of the subject. They concerned themselves more about the various parts of which churches are made up than about the churches themselves. They had much to tell about mouldings and *piscinæ*, about painted glass and the local varieties in the form and position of steeples, and a hundred such matters, and they gave us some excellent monographs on particular buildings. But, apart from mere architectural detail, we cannot learn from them what were the essential differences between, say, a parish church of the twelfth century and one of the fifteenth. The great store of material which they collected is most useful to those of us who, like Mr. Scott, now take up the study and try to carry it forward; but they have left

enough to be done to make it still as interesting as ever.

Mr. Scott's book is not a history of English church architecture, but rather a series of essays upon its different periods, alternating with others, which he calls *discursus*, upon various subjects more or less directly connected with the text. It is not a book to begin upon, and it would probably confuse the student who might take it up without some earlier preparation. But others will find in it much that is new; and, if they cannot agree with all Mr. Scott's speculations, they will find them at least worth consideration. His usual method is to take some typical buildings and trace their histories separately through the period he has under consideration, explaining the bearing of each successive change on the general history of the art as he goes along. This gives interest and point to each case when taken separately, but it leads to a good deal of repetition, and encourages a habit of wandering off into collateral subjects, to which Mr. Scott is rather addicted. These *obiter dicta* are the weakest part of the book. So long as the author keeps to his own subject, what he says is nearly always good, and often very good; but when he breaks away to others he now and then makes strange statements. For example, on p. 96 he defends the story of St. Alban and Amphibalus, and on the next page he tells us that the bones examined by Germanus in 429 were destroyed by Henry VIII. Now, surely Mr. Scott cannot have searched the matter out, or he would know how little that can be called history remains when the evident fiction is taken away from the tale, and how very damaging some of that little is. It is probably true that at some time or other a martyr named Alban suffered at Verulam, and that his tomb was known by tradition when Germanus visited Britain, and was examined by him. But that is really all about which we can be in any sense certain. We do not know the date of the martyrdom. The story as we have it may contain some slight tradition of the true facts; but all the details, including Amphibalus himself, come to us only from the *Acts* forged in the twelfth century. Then as to the relics. It is possible that the body enshrined by Offa was the same that had been seen by Germanus; but there is an ugly story about its removal to Ely, to be out of the way of the Danes, and the refusal to give it up again on the return of peace. There is not room for much doubt that another body was at that time substituted at St. Albans, and that the statement that the real body had not been removed at all was false. The relics of Amphibalus and his companions seem to have been the result of some twelfth-century barrow-digging.

Mr. Scott begins with a preliminary chapter on the general subject of the arrangement of early Christian churches before the conversion of the English, and two *discursus* bearing on the same subject. He contends that the arrangement of the early churches, which we are accustomed to call basilican, is not in any way derived from that of the secular basilicas, but that it comes from the earliest days of Christianity, and is a Christian

adaptation of the arrangement of the Jewish temple. There is much force in the argument drawn from the dissimilarity in form between the secular and the ecclesiastical basilicas. But if there is no connexion between the two, the use of the word *basilica*, as meaning a Christian church, all over Western Europe, including England, is curious, and needs explanation. The *discursus* on the adaptation of the "action" of the Apocalypse to the plan and ritual of an early church is exceedingly ingenious, and it is difficult not to be convinced by it.

The next chapter covers the period from the mission of St. Augustine to the Norman Conquest, and is, perhaps, the most interesting of the whole. On one point here I must differ a little from Mr. Scott—namely, the degree in which the tradition of the Ancient British influenced the form of English churches. That it did influence it he allows, but he gives more importance to the basilican—i.e., the Roman—tradition. Now, it is perfectly true that this basilican tradition ruled the plans of the monastic and cathedral churches; but, as I tried to show in a paper read a year ago at the Lincoln meeting of the Archaeological Institute, and since printed in the *Archæological Journal*, there are two distinct lines of tradition, the *regular* drawing its origin from the Roman Church, and the *secular* coming from the Ancient British. Our parish churches represent the latter, and the steps by which they grew from the earliest British type to the more complicated form of later times can be distinctly traced. This double tradition is of some historical importance, for it gauges for us the relative shares of the Roman Mission and the older Celtic Church in making up the Church of England. The new-comers, better organised and more polished than the others, knew better how to make themselves acceptable to the powers that were, and so obtained all the places of authority; and, as they themselves supplied the historians, we have little record of any except them and their disciples. But fabrics of our parish churches give evidence of a strong non-Roman tradition, which can be accounted for only by the existence of a very large Celtic element in the rank and file of the early English Church.

One of the most curious points in the history of the basilican form of church is the removal of the altar from its primitive position at the west to the east end. The key to this is to be found in the double churches which have an altar at each end. Mr. Scott has put the matter very clearly, using chiefly Eadmer's description of the first cathedral at Canterbury and the well-known early plan of the Abbey of St. Gall. The western altar was that at which the people worshipped; but the monks wanted an enclosed choir, so they made one with its own altar at the other end. As the abbey grew in importance, the eastern came to be considered the high altar, and that at the west at last appeared abnormal in the eyes of men accustomed to eastward altars in both regular and secular churches. And it was moved—not really done away with, but taken from the west to the east end of the nave, where it still continued to be the people's altar. This last change was made at Canter-



bury when Lanfranc rebuilt the church at the end of the eleventh century. Mr. Scott supposes that, when Augustine repaired the old church of the Roman believers which he found at Canterbury, he added the monks' choir, thus doubling the length of the building and introducing the eastern altar. This is not unlikely, but the addition may possibly be later; and I think that there is evidence that basilican churches with the altars at the west ends were built in England after the time of Augustine.

The last three chapters go over more familiar ground, and little need be said of them. Mr. Scott tells the story well, and sometimes—as, for example, where he traces the history of King's College Chapel—he makes it specially interesting. But all through there is the same passing over of the parish churches. With scarcely an exception, the illustrations are drawn from monastic and collegiate buildings. This is the more singular, as in his last *discursus* he shows himself not to be ignorant of their separate history and interest. The same fault even reaches minor subjects; for in a *discursus* on the history of the chasuble we are told that the form of that vestment which came in at the end of the twelfth century "continued in use with little or no further change until the Reformation," and that this was the "only curtailment" received up to that time. Now this is quite true as to abbey, where customs changed slowly, and to a great extent true as to cathedrals and the older colleges; but I do not think many such vestments would be found in English parish churches in the sixteenth century. There the chasuble had its sides cut quite away, and its orphreys were a broad band down the front and a cross on the back; and I strongly suspect that this form of vestment is of English origin. A degradation of it is still used in France and Belgium.

As I have spoken so freely of what appear to me the faults of the book, I must, at parting, say that they bear only a small proportion to its merits; and that Mr. Scott's work is a solid addition to the store of the student of old churches.

J. T. MICKLETHWAITE.

#### SOME BOOKS ON ART AND ARCHAEOLOGY.

*Die Werke italienische Meister in den Galerien von München, Dresden und Berlin.* Ein Kritischer versuch von Ivan Lermolieff. Translated from the Russian by Dr. J. Schwarze. (Leipzig: E. A. Seemann.) This is an attempt on the part of a well-known Russian art-critic, Ivan Lermolieff, to apply the inductive method, which has yielded such great results in science, to the domain of art. Taking certain peculiarities in the form-drawing of the master he is investigating as a basis, he submits all pictures attributed to this master to a comparative analysis, and pronounces them to be genuine or not according to the results gained by this method. It is desirable, undoubtedly, that scientific knowledge should regulate the judgments of art-critics, and that art-criticism should not be, as it is mostly at present, a mere expression of individual taste, insight, or sentiment; but, on the other hand, the greatest care is needed before pictures, long revered as expressing the thought or the spirit of the master to whom they are

attributed, are rejected because they fail in some little technical point noticed by the sharp experimentalist, who has, perhaps, failed to perceive altogether the true meaning or subtle beauty of the work he condemns. Dr. Lermolieff differs considerably in some of his judgments from the art-historians Crowe and Cavalcaselle, although they also rely much on the inductive method for discovering the truth about old painters and their works. Dr. Lermolieff would seem to pay especial attention to the drawing of ears and hands in certain schools of art, and trusts, we think, too implicitly to the indications thereby afforded. These, of course, are extremely valuable, but they require to be taken as part of the whole evidence, not as furnishing sufficient evidence of themselves.

*Etudes archéologiques.* By Ph. Déthier. (Constantinople.) This is a posthumous work, containing the contributions made to classical archaeology by Dr. Déthier, the late Director of the museum at Constantinople. Those who were acquainted with him will know what to expect—a good deal of information about the classical antiquities preserved at Constantinople, a fair knowledge of the best classical authors, a smattering of classical archaeology, an utter ignorance of what has been done of late years in this department of science by Western scholars, and some curious theories about mythology which take us back to the days of Lord Bacon and his Atlantis. Dr. Déthier will be best and most favourably known by his memoir on the inscription relating to the Drères of Krete, which was published in the *Memoirs of the Academy of Sciences at Vienna* in 1864. In the present volume the best articles are the earlier ones, on some of the sarcophagi in the Stamboul Museum, one of which Dr. Déthier believed to have once contained the body of the poet Euripides; the most interesting is the last, on some curiously rude sculptures from Darfur, which have already been noticed in the *ACADEMY* (September 20, 1879), where the inscription upon them was not read quite in the same way as that proposed by Dr. Déthier, who makes it ISIGVAR; and a row of human heads on a kitchen shelf was described, a scene altogether misinterpreted by the Doctor. The value of his own speculations on the subject may be judged from the fact that he thinks the bas-reliefs were the work of "Tchingani," or Gypsies, "mixed with the remains of Vandals in Libya about A.D. 600!"

*Zur Lösung der trojanischen Frage.* By E. Brentano. (Heilbronn: Henninger.) This pamphlet reads too much like the expression of personal animosity towards Dr. Schliemann, and more especially Prof. Virchow. But it is now too late to revive the claims of Bunarbashi to represent the site of Troy, or of any other old site whatsoever; Hissarlik is the only spot in the Trojan plain which satisfies the conditions required by modern archaeology for the position of a prehistoric city. The notion that the coast-line of the Troad has been altered during the last 4,000 years has been shown by Mr. Frank Calvert to be altogether unfounded, and the attempt made by Dr. Brentano to dispute the identification of the Skamander is unsuccessful. It is a pity that writers should argue such questions of archaeology and topography without having first studied the matter on the spot; and the charge of inconsistency brought by the author against Dr. Schliemann only shows that the latter is imbued with the true spirit of science, which teaches us to give up at once our most cherished opinions as soon as further discovery proves them to be untenable.

*The Serpent-Templer in Oriental Mythology.* By Hayes Ward. Dr. Ward has done well to reprint his very interesting article on the Serpent-Templer, which appeared in the *Bibliotheca Sacra* a short time since. He has

proved that, although the cuneiform legend which George Smith supposed to contain an account of the Fall is really a hymn to the Creator, early Babylonian engraved gems show conclusively that a story of the Fall similar to that in Genesis once existed among the Babylonians. One of these, representing a deity smiting a flying serpent, he has found in the possession of Prof. Wells Williams, of Yale College. He appends to this article another, which will interest students of Isaiah. In this he has given a statistical account of the words found in the two parts of Isaiah and the earlier and later books of the Old Testament, noting where similar words occur, and counting up the results. He claims to have established in this way—(1) that the second part of Isaiah belongs to the pre-exilic period, and (2) that it was written by the same author as the first part. Assailants as well as defenders of the unity of Isaiah will have to examine carefully Dr. Ward's arguments.

We have received from Herr E. A. Seemann, of Leipzig, the first two numbers of a second edition of the *Textbuch zu den kunsthistorischen Bilderbogen*, which now bears the name of its author, Dr. Anton Springer. It shows the usefulness of these picture-sheets that a second edition of the text to them should be so soon required.

#### THE ARCHAEOLOGICAL DISCOVERY AT THEBES, EGYPT.

In reply to numerous letters of enquiry from various quarters, I hasten to place before readers of the *ACADEMY* some additional particulars of the great discovery at Thebes, premising that I am indebted for this intelligence to the great courtesy of Prof. Maspero, who permits me to publish the facts under the authority of his name.

It seems, unfortunately, but too certain that the discovery—though of immense importance *per se*—is in some respects less startling than it appeared to be on the first report; and that those correspondents who have confidently proclaimed the finding of the greatest Pharaohs of the Eighteenth and Nineteenth Dynasties will have to admit that they were too readily misled by appearances. The mummy-cases when first discovered were piled in the utmost disorder in a small chamber measuring some twenty-three feet by thirteen. They had evidently been opened and searched by the Arabs, and have doubtless been despoiled of many precious things. Several mummy-cases are found not to belong to their present occupants, the names on the cases not corresponding to the names on the bandages of the mummies. Thus, a certain Princess Merit-Amen lies in the coffin of a priest named Sonoo; Queen Ansera (Eighteenth Dynasty) lies in the coffin of the Lady Rai, who was nurse to Queen Ahmes-Nofretari; and Pinotem II. lies in a coffin which bears the cartouche of Thothmes I. Other mummy-cases are empty—as, for instance, that of Rameses I.; while the coffin of a Princess Mashontimoochoo contains a false mummy, in the shape of a piece of wood enveloped in bandages to represent an actual corpse. The Arabs are doubtless answerable for much of this displacement and confusion; and most of the mummies, their bandages and amulets, will need careful scrutiny before their identity can be positively determined.

As regards the two to which public attention has been chiefly directed—namely, the mummies supposed to be those of Thothmes III. and Rameses II.—they are precisely those which present the most difficulties, and are consequently the most doubtful. The mummy-case which bears the cartouche of Ra-men-kheper has evidently been broken open at some remote

date. It was found to contain objects bearing the cartouches of Thothmes III., and there would therefore seem to be ground for believing that it really is the mummy-case of that great Pharaoh. But then the occupant of this case is of most ambiguous aspect, and measures only 1 mètre 55 centimètres in length. Supposing even that the process of mummification may have had the effect of somewhat reducing the corpse, it is difficult to believe that this mighty hero could have shrunk to a stature of something like 61 inches. The mummy-case attributed to Rameses II. is described by Prof. Maspero as being of unpainted wood, bearing a royal effigy, of which the eyes, the uroeus serpent, the beard, sceptre, and whip, are coloured black. On the breast are two cartouches, which read Rameses Mer Amen, Ra-user-Ma Sotep-en-Ra, but which are not spelled with precisely the same hieroglyphic characters as the names of Rameses the Great. "It is this personage," writes Prof. Maspero,

"whom it has been sought to identify with Rameses II. To this identification I see many objections, the chief of which is based on the fact that the mummy-case, which is of very fine workmanship, presents every characteristic of mummy-cases of the Twentieth Dynasty, including the orthography of the cartouches, in which we find the special form of N (represented by the crown symbolical of Lower Egypt) which was in use at that epoch. The face of the effigy, which was usually sculptured in the likeness of the deceased, does not present the aquiline and well-known type of Rameses II. I am therefore disposed to believe, in the absence of fresh evidence, that we behold in this king not Rameses the Great, but his namesake Rameses XII. of the Twentieth Dynasty, who was the Pharaoh of the stela of Bakhtan. Here, however, as in the case of the mummy discovered in the coffin of Thothmes III., it will be necessary minutely to investigate every detail of the bandages and minor objects before arriving at a definite decision as to the identity of the personage."

Prof. Maspero describes the hiding-place as situated behind an angle of the cliff a little way to the south-west of Deir-el-Bahari, and so well concealed that one might have passed it twenty times without ever suspecting its existence. The mouth of the pit is about 60 mètres above the level of the plain, and the shaft descends perpendicularly to a depth of 12 mètres. Hence a gallery 74 mètres in length leads to a chamber measuring 7 mètres by 4. Seeing that the hieratic inscriptions on the mummy-cases of Seti I. and Rameses XII. state that these bodies were, for safety, deposited in the tomb of Queen Anesera; seeing, also, that the mummy of this Queen has been found here, though reposing, as before mentioned, in the coffin of the Lady Rai; Prof. Maspero suggests that the excavation may very possibly have been the original tomb of that Sovereign.

Finally, the number of mummies actually recovered is not thirty-six, but twenty-nine. Of these seven are kings, nine are queens and princesses, and five are personages of distinction. Those mummies belonging to the Eighteenth and Nineteenth Dynasties would seem to have been removed hither from their graves in the Valley of the Tombs of the Kings during the reign of Her-Hor, the first priest-king; and the place was evidently thenceforth used (perhaps because the times were troubled) as the burial-vault of his descendants and successors.

AMELIA B. EDWARDS.

A STATUE of the late Mariette-Pasha is to be erected at his native town of Boulogne-sur-Mer. The French Government has agreed to contribute 18,000 frs., out of a total estimated cost of 30,000 frs. for both statue and pedestal. The commission has been given to M. Jacquemart.

### THE ITALIANS AND THEIR ART TREASURES.

SINCE the publication in the ACADEMY of my remarks upon the statue of *Lorenzo de Medici*, I am happy to be able to state that the dark stain of oil on the countenance has been removed by Signor Lelli after many trials. It has been necessary to attain this important object without disturbing what may be called the patina, which time forms on the marble. Any movement of this would indicate that the original surface had been tampered with; if in former times this was done without scruple, such is no longer the case.

The ideas now prevalent have been illustrated somewhat to our loss. It was proposed to cast the famous pulpit of Santa Croce, in Florence, for the South Kensington Museum, but nothing of the sort can now be done without the consent of a commission of qualified artists. Owing to the scruples of the Cavaliere Santarelli, that the beautiful colour of the marble might be injured, time was lost and the contract abandoned. After careful experiments it has been ascertained that a mould might be made without injury to the marble, and the pulpit has been cast for the Berlin Museum.

These facts are gratifying testimonies to the care with which works of art in Italy are now watched over. The blackening with oil of the face of the statue of Lorenzo belongs to a period when monuments, particularly of architecture, were as unscrupulously maltreated in England as in Italy. Any injury inflicted in Italy attracts more attention than deeds of vandalism elsewhere, because the works themselves are, for the most part, more important and finer, and because they are regarded with interest by the whole civilised world. Italy has, undoubtedly, injured and lost many of her treasures of art; but she has been comparatively free from the destructive effects of religious fanaticism, except when the blind bigotry of the followers of Savonarola destroyed so many.

I am sorry to see that a still more odious form of fanaticism is injuring shrines in the streets of Rome; if the spirit spreads it will destroy, as it has done elsewhere, without any reference to the value or interest of the monuments themselves.

C. HEATH WILSON.

### NOTES ON ART AND ARCHAEOLOGY.

DR. G. W. LEITNER, of Lahore, intends to return to England next winter in order to compile a *catalogue raisonné* of the Graeco-Buddhistic sculptures and other collections which he has lent to the South Kensington Museum.

M. TERRIEN DE LA COUPERIE has been commissioned by the Trustees of the British Museum to write the catalogue of the Chinese coins in the national collection.

THE forthcoming exhibition of pictures at Liverpool promises to be one of unusual interest. In addition to works by Alma Tadema, Luke Fildes, Holman Hunt, Ouleus, Sant, Briton Rivière, Pettie, Sir John Gilbert, Perugini, Haynes Williams, Jeames, Wells, and Collier, the large picture by Dante Rossetti, entitled *Dante's Dream*, will be exhibited. As this is the first time for thirty years that Rossetti has shown a picture in a public gallery, the event naturally excites interest. Mr. Alderman Samuelson (the director of the exhibition) resumes office, therefore, under very favourable auspices. A month ago the Council of the city voted him £6,000 for the enlargement of the gallery.

SOME things which were too late for the opening day of the Sunday Society's Loan

Exhibition will be there next Sunday—among them seventeen works lent by Mr. Stopford Brooke. Of these, an oil painting in M. Alphonse Legros's early manner (essentially different from the style which he practises now); a large picture by Anthony Henley, a young artist of whom more will perhaps be heard; and, by deceased masters, a study by Turner done in his almost school-boy days, a reproduction by Cotman (from memory) of Turner's *Abbey Pool*, a very fine drawing of *Snowdon* by Skinner Prout, and three Blakes would seem to be the most interesting. On the next two Sundays the exhibition will be open from one to six o'clock, and no tickets will be required.

A LOAN exhibition of works of art is to be opened at Bolton by the Earl of Bradford on the 9th of next month. It will be in the New Infirmary of that town, and is intended to help in the provision of funds for the institution. The suggester of the exhibition was Mr. Selim Rothwell, who took a very active part in the endeavour to make it a success. He recently died in a tram-car, and was buried at Bolton on August 15. Mr. Rothwell, originally a drawing-master, was an artist of considerable ability, many of his water-colour drawings of Italian architecture, &c., being highly successful in treatment. He was also a clever etcher. The esteem in which he was held was shown by the large attendance at his funeral. The arrangements for the exhibition are so far complete as to warrant the expectation that it will be one of much interest and importance.

ON August 17, a bust of the late Mr. Thomas Dixon, of Sunderland, was placed in the Museum and Library Buildings of that town. Mr. Dixon was an ardent lover of both art and literature, and had many personal friends among the professional followers of these pursuits. But his special claim upon Sunderland was his continual labour to found and develop the art gallery of the building in which his bust now stands. The bust is by Mr. Boehm, A.R.A., himself a friend of Mr. Dixon; and among those who contributed to the fund for providing it were Messrs. Ruskin, Max Müller, Legros, Henry Irving, W. M. Rossetti, and W. B. Scott. From the *Sunderland Echo* we learn that there is some probability that the letters which Mr. Dixon received from his literary friends may also be presented to the town library.

THE first issue of the second edition of Mr. B. V. Head's *Guide to the Greek Coins exhibited in Electrotypes in the King's Library in the British Museum* is already exhausted.

REFERRING to the recent discovery at Thebes, the *Saturday Review* remarks that the mummy of Seti I. is among those which Herr Emil Brugsch has carried to Boolak, but his sarcophagus, which was discovered by Belzoni, is at the "Sloane" Museum. The Sloane Museum would mean, if anything, the British Museum; but the *Saturday Review* really intends to refer to the Soane Museum in Lincoln's Inn Fields. It is odd how much difficulty there seems to be in remembering the name of a collection which includes in its picture-gallery *The Rake's Progress* and the four scenes of *The Election*, to say nothing of other paintings, and which also possesses some of the most beautiful illuminated MSS. in any public collection; but the truth is that the Soane Museum is far too little known and appreciated.

IT is proposed to remove the modern structures abutting upon the Tower, and also the present law courts that fringe one side of Westminster Hall, so that the two most ancient and historic buildings in London will, before long, be visible for the first time in their proper simplicity.



A CORRESPONDENT writes to us to correct an inaccuracy in our obituary notice last week of E. J. Trelawney. The proper title of Mr. Millais' celebrated Arctic picture, containing a portrait of E. J. Trelawney, is *The North-west Passage*; or, "It might be done and England ought to do it." The picture was exhibited in 1874, and bought by the late Mr. Bolekow, of Marton Hall, Yorkshire. An engraving from it shortly afterwards appeared as a frontispiece in the *Magazine of Art*.

M. HENRI SAUVAIRE, whose labours in the abstruse field of Oriental metrology are well known, has recently contributed two important historical essays to the Transactions of English learned societies. One of these appears in the *Journal of the Royal Asiatic Society*. In it, after describing two very remarkable Arabic coins, M. Sauvaire proceeds to give a detailed history of the rule of the petty dynasty of the Benū Mosāfir in the province of Azarbijān from the year 330 of the Hījra to the conquest of the province by Mas'ūd Sultan of Ghazni in 420. The period is an obscure one, and M. Sauvaire has done a good service in bringing together the notices of various Oriental historians, and notably Ibn al Athīr, for its elucidation. His other paper is no less valuable. It appears in the *Numismatic Chronicle*, having for its text a unique coin belonging, like those described in his other treatise, to the collection of M. Ch. de l'Ecluse, upon which, aided by the fourteen pieces published by Mr. Stanley Lane-Poole in the Catalogue of Oriental coins in the British Museum, and the records of Munedjdjun Bāshi, Ibn al Athīr, Ibn Khaldūn, and others, M. Sauvaire founds an interesting account of the history of the province of Sijistān under the Saffaride Governors who ruled it from the beginning of the fourth century of the Flight to the Mongol conquest in 617, and of whom the most celebrated was the Khalaf ibn Ahmad, who plays so conspicuous a part in the annals of the time.

THE Antwerp Museum has lately added to its collection another picture by Rubens—a *Venus*—bought from an Antwerp family for 100,000 frs.; also paintings by Teniers, Brauer, and Weenix, and a fine portrait of the Dutch school by a master unknown.

At a recent meeting of the Académie des Inscriptions et Belles-Lettres, M. Renan communicated a letter from M. Clermont-Ganneau describing two archaeological visits made by him to Arsuf and Amwas. At Arsuf he discovered a colossal marble hawk, Graeco-Egyptian in style, which in his opinion established a connexion between the god Resef (from which he derives the name of Arsuf) and Horus with the hawk's head. At the same spot he also found a fragment of a bas-relief with evident traces of serrated hair. At Amwas, which is identified with Nicopolis and with Emmaus, M. Clermont-Ganneau noticed an Ionian chapter, on one side of which is inscribed in Greek letters ΕΙC ΘΕΟC, and on the other, in ancient Hebrew characters, the formula "blessed be his name always." M. Clermont-Ganneau was disposed to assign this monument to the sixth or seventh century A.D., despite the archaic character of the inscription. M. Renan suggested that it might be nothing more than a Samaritan monument. M. Victor Guérin referred to a paper by the abbé Bargès, recently published, which ascribed this very monument to a date earlier than the Christian era, partly on the ground that it was found buried three metres below the surface of the basilica of Amwas, itself a very ancient building. To this M. Renan replied that the Greek inscription could not be pre-Christian. The formula was not Jewish, but peculiar to the Christians of Syria, by whom it was very

frequently employed, and from whom it was adopted by Muhammad.

WE learn from Florence that the arrangement of the new museum of antiquities which the authorities have installed in the Palazzo Crocetta is nearly complete. In this building is now laid out the *egiria* collection which formerly was included in the Via Faenza Museum, and of which a catalogue will soon be published by Dr. Sciaparelli. Here, too, will soon find a place the Etruscan antiquities which used to be preserved in the same Via Faenza and other collections. It is proposed to transport to the new museum the statues and other relics of the classical age at present in the Galleria degl' Uffizi.

WE are glad to see that a reaction is setting in against the harsh judgment of Vasari noticeable in modern criticism. Because this most delightful of art-chroniclers has been proved to be wrong in some few dates and facts, it has become the fashion to throw discredit upon all his statements, and to allow any chance assertion in other authors to weigh for more than his distinct and often contemporary testimony. This view, however, is in reality far more misleading than the blind confidence formerly bestowed; for, though Vasari knew nothing of the exact scientific method employed by painstaking biographers at the present day, it must not therefore be supposed that he took no trouble to verify his facts. On the contrary, it is easy to see that he sought for information and correction on all sides, and consulted documents and inscriptions whenever possible. It is, in truth, marvellous, considering the extent of his work, that there should be comparatively so few important errors in it. This is especially noticeable in the new edition of the *Vite* by Gaetano Milanesi, which, although full of notes, corrections, and additions, does not disprove nearly so much as might be imagined. Often, indeed, it rehabilitates Vasari's statements, and shows that modern historians have blundered in supposing them to be correct. An article in defence of Vasari, entitled "Vasari et la Critique moderne," by E. del Monte, appeared lately in the pages of *L'Art*; and we hail it as a sign that the tide of favour, in spite of MM. Crowe and Cavalcaselle, and other learned historians, is again turning towards the earlier biographer, whose graphic work may really be accepted not only as the most charming, but, on the whole, as the most truthful of art-histories, especially as rectified by his latest commentator, the learned and much-lamented Prof. Gaetano Milanesi.

M. ALLAR, the young sculptor who obtained the Salon medal this year for his fine group, *La Mort d'Alceste*, has been entrusted with the execution of the monument which it is proposed shall be erected to Jeanne d'Arc in her native town of Domrémy. In the design made by M. Allar for this work, Jeanne d'Arc is supported by her three holy helpers, SS. Michael, Catherine, and Margaret. Her figure is in marble, while those of the saints are in bronze. The monument is to be placed close to the parish church of Domrémy, just under the tower of a chapel that has been raised on the ruins of the oratory so long associated by tradition with the name of the noble peasant-heroine.

A COMPETITION has just been opened in Russia for a monument to be erected in the Kremlin to the memory of the late Emperor Alexander II. The form and character of the monument are left entirely to the artist's choice, but the materials to be employed are settled to be granite, porphyry, bronze, and marble. The competition is open to foreigners, and the prizes for the four best designs amount respectively to 6,000, 4,000, 3,000, and 2,000

roubles. The prizes, however, do not confer any right as to the execution of the work, the power of choosing an architect being reserved by the committee. August 30, 1882, is given as the last date for sending in designs for competition.

THE first part has just been published (Turin: Fratelli Doyen) of Prof. R. V. Lanzzone's long-expected *Dizionario di Mitologia egizia*. It appears in small quarto, with forty-six tables of lithographed plates.

A SPECIAL commission has been formed by the French Minister of Fine Arts to enquire into the condition of the paintings by Rosso and Primaticcio at the Palace of Fontainebleau, and to decide on the best means to be employed for their preservation. Unfortunately, these paintings have been restored so often that it is almost too late to talk of preserving them.

THE *Portfolio* has not much of interest to give us this month, the text being taken up chiefly by Mr. Leo Grindon's guide-book descriptions of the sea-shore and lake districts of Lancashire, and Mr. F. G. Stephens's lecture on the development of *genre* in early Italian art. An etching by the architect Ernest George of an old corner in Frankfort forms the frontispiece of the number; and a view of Lake Coniston by David Law, and some smaller illustrations of the lake districts, enliven Mr. Grindon's "Lancashire."

THE current number of the *Zeitschrift für bildende Kunst* contains an interesting account of Philip II. of Spain as a lover of art and in his relations with Titian, Antonio Moro, and several other artists. The article is written by Prof. Carl Justi, and will be continued. The ancient temple of Clitumnus at Trevi, described so graphically by Pliny, is reconstructed, as it were, from its ruins by Herr Heinrich Holtzinger, who gives various ground-plans of the building and a sketch of the temple in its original perfection.

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